Lives of The

Deceased Bishops.

LIVES

OF THE

DECEASED BISHOPS

OF THE

Catholic Church

IN THE UNITED STATES,

WITH AN ANALYTICAL INDEX.

By RICHARD H. CLARKE, LL.D.

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TO

Our Holy Father,

POPE LEO XIII.,

SCHOLAR, STATESMAN AND PONTIFF,
WHO HAS ELEVATED THE STANDARD OF GENERAL AND SCIENTIFIC STUDIES AND LEARNING IN THE CHURCH;

REVIVED THE SCHOOL OF THE ANGELIC DOCTOR, AND THE STUDY OF CHRISTIAN PHILOSOPHY;

OPENED THE HISTORICAL TREASURES OF THE VATICAN LIBRARIES TO THE STUDENTS OF THE WORLD;

VINDICATED AND RESTORED THE RIGHTS OF RELIGION AND OF THE CHURCH IN THE MOST POWERFUL EMPIRES;

ARBITER OF INTERNATIONAL DISPUTES, WHO WOULD SUBSTITUTE PEACEFUL ARBITRATION FOR THE SCOURGE OF WAR;

A FATHER TO THE AMERICAN CHURCH;

LUMEN IN COELO;

THIS THIRD VOLUME IS REVERENTLY DEDICATED BY HIS DEVOTED SON IN CHRIST,

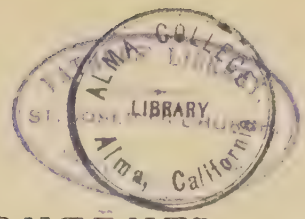
Richard H. Clarke.

PREFACE TO THIRD VOLUME.

Since the issue of our First and Second Volumes in 1872, forty-one American Prelates have gone to their rewards, and these, with Bishops O'Regan and Chabrât, whose lives were not then published, make forty-three Bishops whose lives are given in this Third Volume. But while the list of the deceased Bishops has been increasing, the living Hierarchy has expanded. In 1872 the Hierarchy consisted of fifty four Bishops, six Vicariates Apostolic and four mitred Abbots. Now, after the lapse of fifteen years, the American Hierarchy consists of seventy four Bishoprics, including the new Sees of Wachita, Kansas; Concordia, Kansas; Lincoln, Nebraska; and Cheynne, Wyoming Territory; seven Vicariates Apostolic, ten mitred Abbots, and one Prefecture Apostolic for the Indian Territory, making in all ninety one. The Catholic population has increased from five and a half millions to eight or ten millions, as variously estimated.

The favorable reception extended to our Work and the urgent requests of many eminent friends, induce us now to publish the Third Volume, and a new edition of the three Volumes. The only serious criticism we have encountered is that our Biographies have been one-sided, exclusively laudatory and shielding the Bishops from all blame. We answer to this that, wherever errors or faults have been committed, involving a valuable instruction from the past to the future, such as ecclesiastical Savings Banks and erroneous methods of financial, and property, and executive management, we have pointedly exposed them, in order that history may teach its lessons. But to relate the private faults and sins of the dead

would be merely to show what is manifest, that they were human. From their human frailties we have sifted their virtues and good deeds, for the latter form the triumph of faith and grace over the temptations of our fallen state, and are a priceless inheritance. Like the Mexican miners in the Cordilleras, we have sifted the mass of materials, the dross and baser matters have passed through the sieve and have been rejected, while nothing but the pure and precious metal remained.



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THE LIVES

OF THE

Deceased Bishops of the Catholic Church

IN THE UNITED STATES.

MOST REV. MARTIN JOHN SPALDING, D. D.,

Second Bishop of Louisville and Seventh Archbishop of Baltimore.

Martin John Spalding was the son of Richard Spalding and Henrietta Hamilton, and was born at Rolling Fork, Kentucky, May 23, 1810. He was chiefly of English descent, though his great-grandmother was Irish, and though the Spaldings and Hamiltons were not of the first pilgrims that settled at St. Mary's in Maryland, immigrants on the *Ark* and *Dove*, they soon followed, and were among the English Catholics who sought to establish for themselves and all others a sanctuary where the conscience could be at rest, and religious liberty enjoyed. The Archbishop's grandfather, Benedict Spalding, moved to Kentucky in 1790, carrying his son Richard with him. He lost his mother when only five or six years old, so that he was confided to the care of his oldest sister, herself very young, and of his grandmother, Alethea Spalding. His mother used to call him her little bishop. He was a delicate child, but he was invigorated by the primitive, simple, and hardy life of the early settlers of Kentucky. He was accustomed to ride behind his grandmother on horse-back to church on Sundays, six or eight miles to Lebanon, whenever

there was no priest at the Convent of Holy Mary near Rolling Fork. His first teacher was a Mr. Merryweather, and his first school-house a log cabin. He was unusually bright, and was worthy and capable of making his First Communion at the age of ten. His second place of study was Father Byrne's, St. Mary's College, near Lebanon. Here his studies were twice interrupted by fire, but on the second occasion, unlike his brothers and the other pupils, he did not return home, but continued his studies with Father Byrne. In St. Mary's he was not only student, but became teacher of mathematics at the age of fourteen, and was victorious whenever his proficiency was tested either publicly or privately, and many travellers in the vicinity called to see the young mathematician. The bright, ingenuous, simple, and intellectual character, which is attributed to him at this time, was conspicuous in him also on the episcopal throne at Louisville and Baltimore and on the benches of the Vatican Council.

Graduating at St. Mary's in 1826, he resolved to devote himself to the holy ministry, and entered the seminary at Bardstown as a student of theology. His youthful mind and heart were thus trained amid such men as Bishop Flaget, Bishop David, Francis Patrick Kenrick, and Father Reynolds, afterwards Bishop of Charleston. In four years Bishop Flaget determined to send young Spalding to Rome, a step which at once fired his mind with the utmost enthusiasm. He set out for Rome from his home in April 1830, arrived at Cadiz June 30, and thence, through Marseilles, Leghorn, and Florence, he arrived at the City of Rome August 7th, the journey having consumed four months. The Propaganda was the great goal for which he aimed. After spending the usual vacation, at the villa of the Propaganda at Tivoli, and studying Italian there, he entered the College in November. His course there was a remarkable one. Though impeded at times by delicate health, he was among the foremost the first

year, and at the end of the second received the first premium in all his classes and the gold medal. Throughout his whole course of four years, he was distinguished for his able and thorough mastery of the course and for his virtues. At the end of the course he took the Doctorate with unusual distinction, publicly defending two hundred and fifty-six propositions from all theology, Church history, and canon law, against all opponents, and receiving the congratulations of the assembled Cardinals. He was ordained sub-deacon on the 3d, deacon on the 10th, and priest August 13th, 1834, by Cardinal Pedicini, and celebrated his first mass in the crypt of St. Peter's, over the tomb of the Apostle. He asked for and obtained from the Pope the necessary dispensation for his ordination. He started for home on the 15th.

He sailed from Leghorn for New York August 29th, 1834, and arrived October 26th. On arriving in Kentucky, his fame as a student of the Propaganda had preceded him. It was intended by Bishop Flaget to appoint Dr. Spalding president of the Seminary and College of Bardstown. But as Bishop Flaget was about to start for Europe, to be absent several years, he preferred to accept the rectorship of the Cathedral; but at the same time he consented to serve as one of the trustees of the college and to accept the Chair of Philosophy. As misssionary and professor he was now a man of work. He infused piety into the Cathedral congregation, and succeeded in obtaining eight hundred communicants in a congregation of fifteen hundred. He found time for preaching, hearing confessions, visiting the sick, and instructing the young; he also labored among non-believers, and brought fifty converts into the Church at Bardstown in two years; and in the midst of his labors he found time for study and for writing the leading articles in the *St. Joseph's College Minerva*, a literary monthly published by the faculty of the College. The *Minerva* ceases in order to be succeeded, in 1835, by the

Catholic Advocate, a weekly journal devoted to the maintenance of Catholic truth against the constant assaults of the various sectarian movements of the time. Dr. Spalding was its editor, assisted by Rev. G. A. Elder, Rev. H. Deluynes and Rev. William E. Clark. He was a great believer in the efficacy of the press as a vehicle of truth, and as an antidote to itself when made a channel of error and immorality. During most of his life he was an active writer, reviewer, and controversialist, and wrote largely for the *Religious Cabinet* and *United States Catholic Magazine*, *The Metropolitan*, and after the *Advocate* ceased, he founded the *Louisville Guardian*. Many of his articles were collected and published in a separate volume, entitled *Miscellanea*. His sketches of Kentucky and Life of Bishop Flaget are also evidences of his industry and zeal in collecting and writing out the fading traditions and accounts of the early history of Catholicity in Kentucky. His *Evidences of Catholicity*, being part of a course of lectures, from 1844 to 1847, his *Life of Bishop Flaget*, his *Sketches of the Early Catholic Missions of Kentucky*, and his *Review of D'Aubigné's History of the Reformation*, are his chief literary works. *The Eight Days' Retreat of Father David* should also be mentioned among his works. He also undertook to have *Darra's History of the Church* translated and published under his own supervision. He wrote for it a learned Introduction.

In 1838 Dr. Spalding, by the unanimous choice of the Trustees of St. Joseph's College and at the urgent request of Bishop Flaget, accepted its presidency, and discharged its labors zealously for two years. He was then, at his own urgent wish, released from this office, and appointed to the more congenial mission and services as pastor of St. Peter's Church at Lexington. He was a laborious pastor; missions, courses of lectures, and every available means of instruction, faith, and piety were resorted to by him. In 1841 the Episcopal See of Kentucky was removed from Bardstown to Louisville. The

old Cathedral congregation at Bardstown was now confided to Dr. Spalding. Here again he labored with great zeal. A love of hard missionary work was deeply characteristic of Dr. Spalding, for deeply attached as he was to the people of Bardstown, he conceived a strong desire to devote himself to the poor and needy mission of Nashville, Tennessee. It was only the advice of his best friends and superiors, both in this country and in Rome, that prevented him from devoting himself to that then comfortless mission. But he never lost his zeal for that people and its good bishop, Dr. Miles; he several times visited Nashville, delivered there a remarkable course of Catholic lectures in 1843; in 1847 he preached the dedication sermon at the Cathedral, and assisted Bishop Miles in many ways in his arduous mission.

Dr. Spalding continued his missionary labors at Bardstown, and also wrote considerably for Catholic reviews and journals, until 1844. In this year Father Reynolds was appointed Bishop of Charleston, and Dr. Spalding was appointed Vicar General to Bishop Flaget. The advanced age and feebleness of Bishop Flaget, and the threatened blindness and absence in Europe of his co-adjutor, Bishop Chabrat, necessarily threw the burden of the diocesan work on Dr. Spalding. Father McGill, afterwards Bishop of Richmond, was then pastor of the Louisville Cathedral; he and Dr. Spalding commenced a remarkable course of Sunday evening lectures, alternating with each other, on dogma and Church history; the pulpit that had been filled with so much effect by Dr. Reynolds and Father Larkin of the Society of Jesus, now continued to draw equal concourses of people of all beliefs. As an opposition to these powerful, truth-telling lectures, the Louisville Protestant League was organized, and Rev. W. W. Breckenridge, Rev. E. P. Humphrey, Rev. W. W. Hill, Rev. A. D. Sears, Rev. Thomas S. Malcolm, Rev. G. W. Bush, and Rev. H. H. Cavaugh, representing respectively the Presbyterians and the

Methodists, resounded with denunciations of the Church of Rome. Drs. McGill and Spalding had their hands full to meet such adversaries, and they accomplished great good for religion, even among Protestants, in contradicting and exposing falsehoods, and explaining the true dogmas of the Catholic Church. Dr. Spalding's lectures at Louisville, and at almost every leading city in the country, and in several cities of Canada, were spread over a period of thirty years. Few men have done more, or even as much as Dr. Spalding, in removing the inherited prejudices of the American people against the Catholic Church. His patriotism as an American was conspicuous in his every day life, and in his public and private discourses; no one could doubt his sincerity, for he was one of the most unaffected and simple-minded of men; this enabled him to reach the American ear and mind; and when his countrymen saw the true patriot united to the champion of Catholicity, their confidence was at once gained; they believed what he said, and said so well; and conviction followed in numerous cases.

On the acceptance of Dr. Chabrât's resignation as co-adjutor, Dr. Spalding was appointed co-adjutor, with the title of Bishop of Lengone *in partibus infidelium*, and with the right to succeed to Bishop Flaget as Bishop of Louisville. He was consecrated by Bishop Flaget, who considered this his last official act of importance. The consecration took place in the Louisville Cathedral, September 11th, 1848, Dr. Kenrick, Bishop of Philadelphia, and Dr. Miles, Bishop of Nashville, were the assisting prelates, and Archbishop Kenrick of St. Louis the preacher. The occasion was one of unusual rejoicing. Bishop Flaget spent most of his remaining days in preparing for death, and Dr. Spalding bore the labors of the Episcopate with untiring energy. The saintly Prelate died February 11, 1850, receiving the last sacraments from the hands of Bishop Spalding.

His administration of the diocese of Louisville was vigorous, wise, and fruitful. In 1848 he brought to the diocese the Jesuits from St. Louis, to replace those of the same Society who had departed. He received a colony of the severe Order of Trappists. He also fostered the Order of St. Dominic, which had long been established in Kentucky. His diocese at this time embraced the entire State. One of his first acts was to visit his entire diocese, every parish, every school, and every institution. Exact work was accomplished in every case. The children were objects of his especial care, as were also the colored people, whose friend he proved himself to be not only in Kentucky, but also afterwards in Maryland and the whole South, when he was Archbishop of Baltimore.

On returning from his first visitation, he preached the Retreat for his clergy at St. Thomas', which were closed with three days' public conferences, and finally with a synodal consultation on the proposed statutes of the diocese. He next gave an effective mission for the laity. In 1850 he established the Orphan Asylum at St. Thomas'. Having soon after his consecration as Bishop co-adjutor commenced the erection of the new Cathedral at Louisville, funds were raised during the spring and summer of 1849, the corner stone was laid August 15, 1849, and the temple was solemnly consecrated on the Feast of the Holy Rosary, October 3, 1852, two Archbishops, eight Bishops, over forty priests and immense numbers of the laity attending. Archbishop Purcell performed the ceremony, Archbishop, afterwards Cardinal, McCloskey preached in the morning, and Archbishop Kenrick of St. Louis preached in the evening. On the following day the remains of Bishop Flaget were deposited in the crypt under the high altar of the Cathedral. Archbishop Kenrick of Baltimore, by authority of Rome, summoned together the First Plenary Council of Baltimore, which met in May, 1852. One of the results of the Council was the division of the diocese of Louisville, and that

part of the State lying east of the Kentucky River was erected into the diocese of Covington, and Rev. George Carrell, S. J., was appointed its first Bishop. Dr. Spalding was busier than ever with his diocese diminished. New churches, new schools, and new religious communities were established in many parts of the diocese. Towards the end of 1852 he visited Europe to procure teachers for his schools and priests for his missions, going to France, Belgium, Holland, Rome, and Ireland, studying the institutions and methods of those countries, and securing aid for his diocese. He secured ten ecclesiastics for his missions, the Xaverian brothers as teachers of his schools, and, though he failed then to get the Brothers of the Christian Schools, he received in 1860 the Brothers of Christian Instruction. It was now that he conceived the plan of establishing the American Missionary College of Louvain, as the educator of priests for the American missions, and used his best efforts with the American Prelates, then and after his return, to put the plan into execution. Although it fell through at the time, and remained dormant for about five years, it finally succeeded, and the American College of the University of Louvain became and is now a blessing to America. Ever afterwards, and during his administration of the Archdiocese of Baltimore, Dr. Spalding was a valuable friend to this excellent institution. In 1855, Bishop Spalding experienced the dangers, threatened by outbreaks of bigotry in many parts of the United States, to Catholic churches and buildings of every kind; his manly course, his clear expositions of the falsity of Know-Nothingism, and his unquestioned patriotism went far to allay the dangers. His card to the public, dated August 7, 1855, was worthy of a Christian Bishop and an American Citizen. In the same year his controversy with Professor Morse took place, in which he utterly refuted the charges against the Church which this, her bitter enemy, had published. Morse had given publication to an alleged conversation of La

Fayette, in which the latter is represented as having said that, "If ever the liberties of the United States be destroyed, it will be the work of the Romish priests." Dr. Spalding utterly exposed the calumny, both upon the Church and upon La Fayette, as a fabrication of Professor Morse. He also took an active and useful part in the Provincial Councils of Cincinnati, which were held respectively in 1855, 1858, and 1861; he was appointed promoter of all these grave assemblies, and was selected to write for the signatures of the prelates assembled the pastoral letters emanating from all these three Councils. The School question was largely dealt with in these powerful epistles, and the true Catholic view was ably explained and vindicated. No one was better able than Dr. Spalding to show that the Catholic view of this matter is in reality the true American view, and the only one favorable to the liberty of education. The American people will one day themselves become thoroughly convinced of this.

Bishop Spalding gave great and minute attention to the internal regulation and government of his diocese. The diocesan synods of Louisville were occasions on which he labored much for the creation and increase of the true spirit of the priesthood amongst his clergy, and for the thorough organization of the diocese. Mixed and consanguineous marriages, instruction of children and colored people, parochial rights, ecclesiastical courts, the administration of the sacraments, received great attention. He said to his clergy, in his own forcible and sincere style: "We should frequently call to mind the earnest admonitions of that man of God, the Founder and first Superior of our theological seminary, Bishop David, who strove, in season and out of season, to impress upon our minds and hearts the necessity of the priest being a man of prayer, wholly devoted to his duties, and constantly walking before God, meditating upon his law day and night, if he could be perfect and receive from God the priceless

gift of perseverance. Many of us may also recollect the oft-repeated declaration of the saintly first Bishop of Louisville, the venerable Flaget, that a priest who does not keep up his spiritual exercises and make his daily meditation, cannot reasonably hope to persevere to the end. A fearful truth, alas! too strongly illustrated by sad experience!" Admonitions and counsels of this kind were frequently addressed by him to the priests of the dioceses of Louisville and Baltimore. His piety was cheerful and joyous, as was constantly manifested by his open and bright countenance, his merry laugh, and his exquisite relish of a good joke. With children he was a companion as well as father, and I have often seen him take little ones under the ample folds of his broad blue cloth cloak and tell them stories of rare beauty. His heart was Catholic, the sufferings of the Church and its confessors throughout the Catholic world became his own. When his Cathedral at Louisville was dedicated, a meeting of the prelates assembled there was held in his residence, and measures taken for the relief of the Rev. Dr., now Cardinal, Newman from the pecuniary burden he had to bear in his suit with the notorious Achilli. Dr. Spalding was the bearer of the message of the American Prelates to Dr. Newman in 1852, in relation to the funds contributed by the American laity for his relief. His letter to Dr. Newman, on this occasion, was full of genuine sympathy, and closes with these words: "The sufferings you endure for the able and fearless advocacy of the truth have already elicited, and will continue to elicit, the deepest sympathy of the Catholic world."

The publication of the *History of the Reformation*, in 1860, added very much to Bishop Spalding's reputation. One of the lessons he most earnestly insists upon in this work is the duty of the clergy to refrain from politics and to devote themselves exclusively to the work of their sacred calling. It was during this year that he was invited by Professor

Henry of the Smithsonian Institution at Washington to lecture at the Institute, a fact which affords evidence of his national reputation. He lectured on the "History and Elements of Modern Civilization," a subject of which he adroitly availed himself in order to state what the Catholic Church had done for society and civilization. Professor Henry expressed himself to Bishop Spalding as entirely satisfied with the manner in which he had treated his subject. He thence continued his lecture tour through Baltimore, New York, Brooklyn, Boston and other cities, in all of which he won the admiration and thanks of his audiences. In addition to this labor he made the visitation of his diocese this year. He also induced the Brothers of Christian Instruction to start a school in Louisville and to take charge of the Male Orphan Asylum; he also introduced into the diocese the Franciscan Fathers of the Order of Minor Conventuals and gave them in charge of the new congregation of St. Peter's Church in Louisville; and a house for the Magdalens, which had been erected in Eighth Street, was blessed by him on April 14th. During this, and the preceding year also, new churches were erected in Hawesville, Hickman, Bowling Green, Chicago, Clover Port, Shelbyville, at St. Vincent's, and on Casey Creek; he preached the retreat for the students of St. Joseph's College; delivered the opening address at the Catholic Institute at Cincinnati; the consecration sermon at St. John's Church, Louisville; and the dedication sermon of St. Xavier's Church at Cincinnati; examined the students of Mt. St. Mary's, Cincinnati, in theology and philosophy; delivered a course of lectures at Louisville on the Old Testament; lectured in several churches of the diocese of Fort Wayne for the relief of their indebtedness or for charitable purposes, and preached the retreat at Nazareth.

The civil war between the North and South was a severe trial to Bishop Spalding, as it was with other American pre-

lates. He was a southern man by birth, sympathies, and education. This was the position, geographically, in which the war found him. But he was solely a man of the gospel and of peace. He always abstained from politics, and from influencing the political opinions and actions of others. He never cast a vote in his life. He ordered that the prayer for peace should be said at all Masses in his diocese. He had services for those that were killed in the battles. He sent his priests into the camps of the federal army to prepare the soldiers to meet death like Christians. He said: "My diocese is cut in twain by this unhappy war, and I must attend to souls without entering into the angry political discussions." He gave the services of the Sisters of Charity to the federal troops, to serve the wounded and dying. He visited the camps in person to preach the gospel. According to the pledges of his ministry and his views of duty, he would have done the spiritual services for the Southern troops, had they been in possession of Kentucky, or for foreign invaders of our soil needing his religious services. In 1862 the Confederate Army, under Gen. Bragg, entered Kentucky and approached without opposition within forty miles of Louisville, the federal troops being quite unprepared to meet them. At the height of the panic he wrote as follows in his journal: "God knows what is best for his own glory, and, after chastising us for our manifold sins, he will have mercy and spare us. For myself, I am resolved, with his holy grace, to live and die with my children. I shall not leave my post, nor the sanctuary which I love. There my bones may be laid in the tomb prepared for me by the side of my saintly predecessor. This is my last will and testament, not knowing what to-morrow may bring forth. God help me and my people: may our sweet Mother in heaven smile upon and protect us in this hour of direst need."

It was in the midst of such dangers and evils that the spirit-

ual retreat for the clergy of his diocese was held. It was then, too, that he was near losing the services of the Jesuits in his diocese, when the war had crippled their labors and closed their college of St. Joseph; but Bishop Spalding succeeded by negotiation in securing their stay. The churches and religious houses of the diocese resounded with the novenas and other prayers offered up for peace by his direction. When consulted by Archbishop Kenrick, of Baltimore, then harassed by military encroachments and threats against his cathedral, as to the wisdom of his issuing a pastoral defining the position of the Church in the war-crisis, he promptly advised against it, and said that the people should be left to form their own convictions and abide by them. A bill was passed through both houses of the Kentucky legislature providing for a test-oath of loyalty as a condition precedent to the performance of any religious office whatever by ministers of the gospel. Bishop Spalding took the ground that such a law would be unconstitutional, subversive of freedom of conscience, and repugnant to the principles of American government, both state and federal. His views prevailed with Gov. Magoffin, who vetoed the bill. But during the next legislature, the test-oath became a law, as was the case in other states. Bishop Spalding took the oath, but protested against its exaction in the following words:—"In compliance with the act of the last Legislature of Kentucky, I, as a law-abiding citizen, take the following oath, deeming it my duty, however, to protest against the same as a precedent, chiefly on the ground, among other reasons, that it requires a civil act as an essential preliminary to the performance of a spiritual office—marriage being regarded by the Catholic Church and by all the *old* churches, embracing nearly five-sixths of Christendom, as a sacrament, and consequently as belonging to the spiritual order, and therefore, according to the spirit of our Constitution, not subject, for its perform-

ance by a Christian minister, to merely civil laws." It was said and generally believed in Baltimore that Secretary of State William H. Seward accused him to the Pope of disloyalty, probably at the time that his transfer to the see of Baltimore was expected; but Martin John Spalding was loyal to the heart by birth, education, and conscience. The only evidence we have of the correctness of the rumor is a passing notice of it, a sentence in the journal of Dr. Spalding, dated February 7, 1864,—"There appears to be no doubt that the Government has interfered at Rome in regard to the appointments to the sees of Baltimore and New York."

In 1864 Bishop Spalding became by appointment of the Holy See the Archbishop of Baltimore. This promotion was regarded universally, by the Bishops, priests, and laity, as the most fitting and desirable appointment for the see of Baltimore that could be made, and as a just reward for long, faithful, and successful labors. During an administration of the see of Louisville of sixteen years he had built up and expanded a most flourishing diocese. In 1848 the entire Catholic population of the state and diocese of Kentucky was about thirty thousand. The diocese of Covington had been taken off. Yet 1864 the diocese of Louisville alone contained a Catholic population of seventy thousand; and in 1848 Kentucky contained only forty-three Catholic churches, whereas in 1864 the diocese of Louisville alone contained eighty five; the clergy of the diocese and State had increased in the same proportion. Schools, institutions, and other monuments of religion had sprung up in every direction.

Archbishop Spalding took possession of the See of Baltimore, July 31st, 1864. He had been selected at one of the celebrations of the landing of the Catholic Pilgrims at Maryland at St. Mary's, to preach the sermon at the solemn Mass of the occasion. He was always proud of his descent from the Catholic colonists who made Maryland the land of

Religious Liberty. He was, on the other hand, received by the clergy and laity of Maryland with the most affectionate cordiality and with the deepest veneration. In his inaugural address at the Cathedral of Baltimore he said: "I consider it a fortunate circumstance that in the Providence of God I am enabled to begin my duties in the Province of Baltimore on this day, the Festival of St. Ignatius of Loyola, the Patron of the missions of Maryland." * * * I may not hope to fill the place made vacant by the departure to his rest of the venerated Kenrick; but it must be my aim, with the help of God and the Blessed Virgin, and by your prayers, brethren, to emulate his bright example, and to follow, if I can, in his footsteps. He was my friend; I knew him well; and it is because I knew him so well, that I feel how difficult it will be to fill in your hearts the place which he occupied."

Archbishop Spalding found a well organized diocese, which the zeal and ability of his predecessors, the labors of a clergy whose priestly character has been specially admired by prelates and priests from other dioceses, and the liberality of a faithful and generous laity, had built up. The churches and charitable and educational institutions of the Archdiocese of Baltimore compare well with those of any other part of this country. A striking evidence of the generosity of the Catholic laity of this State is to be found in the fact that a large proportion of its charitable and educational institutions have been founded by private and individual munificence, either by donations *inter vivos*, or by last will and testament. The facts that the churches and institutions of the Archdiocese of Baltimore have had proportionately more cash paid on them than is usual in most other places, and that they are not so much in debt nor heavily mortgaged as those of other parts of the country boasting greater population, wealth, and liberality, are certain refutations of the unjust impressions and statements sometimes made, that the Catholics of Maryland were not

liberal to the Church. I am moreover assured by his Eminence the present Cardinal Archbishop of Baltimore, that the statistics of the Archdiocese over which he presides, in the above respects, compare with those of any other diocese. Besides many existing evidences of these facts, Archbishop Spalding was enabled, the first year of his administration in Baltimore, to finish and decorate the Cathedral, and with the handsome sum of fifteen thousand dollars, given for the purpose by one gentleman, he greatly enlarged the episcopal residence, which enabled him to practise towards bishops and priests visiting Baltimore that same generous yet simple hospitality for which he was distinguished at Louisville.

In this same first year he made the visitation of his diocese, visiting one hundred and twelve places and confirming about eight thousand persons, of whom eight hundred and fifty were converts. A Convent of the Good Shepherd was founded in Baltimore on a site presented by a member of his Cathedral congregation. He preached the Jubilee also wherever he visited. One of his first efforts was to increase his priests for the missions he had been visiting, and he succeeded in securing several from the College of All Hallows near Dublin, and from the American College at Louvain. His pastorals showed him to be the true father of his people, the learned theologian, and the zealous advocate of religion. Want of space prevents quotations being made from these fine ecclesiastical documents, but from his pastoral of 1865, announcing the Jubilee, I make the following quotation on account of its explanation and defense of the Syllabus of Pius IX., which, many Americans thought, condemned the very principles on which the American Government and Constitution were founded: "To stretch the words of the Pontiff, evidently intended for the standpoint of European radicals and infidels, so as to make them include the state of things established in this country by our Constitution in regard to liberty of conscience, of

worship, and of the press, were manifestly unfair and unjust. Divided as we were, in religious sentiment, from the very origin of our Government, our fathers acted most prudently and wisely in adopting, as an amendment to the Constitution, the organic article that 'Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.' In adopting this amendment, they certainly did not intend, like the European radical disciples of Tom Paine and the French Revolution, to pronounce all religions, whether true or false, equal before God, but only to declare them equal before the law; or rather, simply to lay down the sound and equitable principle that the civil government, adhering strictly to its own appropriate sphere of political duty, pledged itself not to interfere with religious matters, which it rightly viewed as entirely without the bounds of its competency. The founders of our Government were, thank God! neither latitudinarians nor infidels; they were earnest, honest men; and, however much some of them may have been personally lukewarm in the matter of religion, or may have differed in religious opinions, they still professed to believe in Christ and his revelation; and they exhibited a commendable respect for religious observances. All other matters contained in the *Encyclical*, as well as the long catalogue of eighty propositions condemned in its Appendix or Syllabus, are to be judged of by the same standard. These propositions are condemned in the sense of those who uttered and maintained them, and in no other. To be fair in our interpretation, we must never lose sight of the lofty standpoint of the Pontiff, who steps forth as the champion of law and order against anarchy and revolution, and of revealed religion against more or less openly avowed infidelity. Nor should we forget the standpoint of those whose errors he condemns, who openly or covertly assail all revealed religion, and seek to sap the very foundation of all well-ordered

society; who threaten to bring back the untold horrors of the French Revolution, and to make the streets and the highways run with the blood of the best and noblest citizens. Their covert attacks on religion and society are, perhaps, even more formidable than their open assaults. Against the latter the virtuous are really guarded and armed; against the former, which often bear the appearance of good, and whose evil drift is not so easily perceived, we are not so well prepared, and the poison of error is often insidiously instilled into the hearts of the well-disposed but simple-minded, before they even think of guarding against the danger."

Bishop Spalding, during his administration of the Archdiocese of Baltimore, was a most indefagitable worker; large and heavy in person, and with infirm health, he nevertheless discharged his arduous duties fully and promptly; the diocesan synods he held with immense advantage to the diocese and improvement to the clergy. In addition to the foregoing, he preached and lectured at times throughout the country, and was often called upon to assist religious and ecclesiastical interests in other dioceses; besides all these he performed an endless amount of minor details, such as are described in the following passages from the admirable Life of the Archbishop by Right Rev. J. L. Spalding:—

"Archbishop Spalding had for many years carried on an extensive correspondence, which now greatly increased and became really burdensome. He frequently wrote, with his own hand, as many as twenty letters a day, some of them of considerable length, and on almost every conceivable topic.

"Bishops consulted him on points of theology or canon law, or as to the manner of meeting some practical difficulties; priests asked his advice on a still greater variety of subjects; others, who wished to refer their doubts to Rome, first sought his opinion. He received letters from members of religious orders and communities, requiring answers to all manner of

questions relating to monastic life and discipline. Unfledged authors sent him their manuscripts to read, and translators sought his approval of their work. Whoever had a project which he thought of interest to the Church in this country submitted it to him. People who had got into quarrels and difficulties stated their cases to him. Some asked for letters of introduction, whilst others wished to know whether or not he could advise them to make a change of business. Mothers begged him to intercede for their sons who were in prison, wives for their husbands. Persons who had been impoverished by the war asked for assistance. Children wrote to remind him of his promise to send his photograph. Protestants made endless statements of their objections to the Church, and asked to be enlightened. Others sent him criticisms on his sermons, lectures, or books. He was invited to preach here, and to lecture there."

In May 1866 Archbishop Spalding, by invitation of Very Rev. Father General Sorin, C. SS. C., preached at Notre Dame University a brilliant sermon on the Blessed Virgin Mary, on the occasion of unveiling a monumental statue and of the consecration of the University to the Immaculate Mother of God.

Archbishop Spalding was fond, not only of study and literary work, as we have seen, but he was naturally an active and busy man in the living work of the nineteenth century. His circular, issued on the occasion of the assassination of President Lincoln; his care of the unfortunate and suffering diocese of Charleston, which, in the absence of Bishop Lynch, kept in Europe by the blockade, and by reason of the death of his Vicar-General, the Holy See confided to him; his successful labors in raising funds for the relief of the impoverished people of the South; his establishment of the Baltimore Catholic Protectory, for which one hundred acres of land were donated as a site by one of his Baltimore flock; his early

thought, in 1854, for the establishment of a Catholic Publication Society, and his hearty support of Father Hecker's movement for establishing one in New York; his multiplication of Industrial schools for boys and girls; the establishment of the Passionists, the Sisters of the Good Shepherd, the Redemptorists at Ilchester, the Jesuits at Woodstock, the Little Sisters of the Poor, and the Ladies of the Sacred Heart in St. Mary's County, near the spot where the Catholic Pilgrims landed in 1634, which received his hearty encouragement and support; his great and successful labors for the endowment of the American College at Rome, and many more, prove his claim to our gratitude.

The paternal love of Archbishop Spalding for the moral, temporal, and intellectual good of the colored people entitle him to our respect and admiration. Father Michael O'Connor, S. J., formerly Bishop of Pittsburg, was endeavoring to establish a congregation and church for these unfortunate people, and one of the first acts of Archbishop Spalding after the visit he paid to Europe, in 1867, was to bless the work. Soon afterwards followed Dr. Vaughan's foundation, in England, of a society of missionary priests, under the patronage of St. Joseph. The emancipation of five or six millions of slaves by the war in the south, about 100,000 of whom belonged to the Catholic Church, rendered the movement, in which Father O'Connor, Archbishop Spalding, Dr. Vaughan, and the missionary priests of St. Joseph were so prominent, the more urgent. As it had been through English people that slaves had been introduced into our country, so now, under the dispensation of Providence, it was to be through the English Catholics of our day that the descendants of the slaves themselves, first emancipated, should receive the light of the gospel.

This English movement dates back, in its first origin, to a chapter in the life of Cardinal Wiseman not generally known. When the late Cardinal Archbishop of Westminster was Dr.

Wiseman, rector of the English college at Rome, he suffered with serious mental troubles. At the same time, there was living at Rome an ecclesiastic named Palotti, founder of the Society of Pious Missions, who has since been declared Venerable by the Holy See, and is in the course of canonization. Dr. Wiseman consulted Palotti about his college, and the answer of the venerable Ecclesiastic was, that these troubles would never leave him, until there was a foreign missionary college established in his native country—England. Shortly afterwards, Dr. Wiseman was made Vicar Apostolic of London, and afterwards Archbishop of Westminster. Next, the Rev. Herbert Vaughan, now Bishop of Salford, who was an oblate of St. Charles, and whose Superior was Father Manning, now Cardinal Archbishop of Westminster, started the project of founding an English foreign missionary college. Father Manning sent him to Cardinal Wiseman, who related to Dr. Vaughan what Palotti had said to him so many years before. The Cardinal cordially approved of Dr. Vaughan's project, and gave him authority to make collections for the cause. From that time Cardinal Manning's troubles ceased. Dr. Vaughan soon went forth on a collecting tour to Chili, Peru, Panama, California, and the other American States. While he was abroad, Cardinal Wiseman died, and Dr. Manning succeeded him as Archbishop of Westminster. At Panama, Dr. Vaughan was once arrested for begging without first securing the permission of the civil authorities, but was soon released. He next went to California, where a remarkable incident occurred. He asked permission of the Archbishop of San Francisco to solicit funds for the cause in his diocese, and was refused. Undismayed by this refusal, Dr. Vaughan visited the convents and asked the Sisters to pray that he might be permitted to continue his mission in California. The next day, the Archbishop, without knowing of this, revoked his refusal and granted permission. At the end of

two years Dr. Vaughan returned to England with $60,000 collected for the purpose, and purchased a property of about fifty acres in the northwest part of London, called Mill Hill, near Totteridge. A mansion on the property was temporarily used as a college, and the mission was established. The foundation of a new college was laid on June 29, 1867. On the Feast of SS. Peter and Paul, in 1871, Dr. Vaughan was ready to send out his first mission and selected the United States for his first field of labor, and announced his intention first to the Reverend Members of St. Joseph's Society, and then to Archbishop Spalding.

The four priests selected for this first mission were Reverends James Gore, Cornelius Dowling, James Noonan, and Charles Vigneorn, whose departure was preceded by solemn religious services at St. Joseph's, on Mill Hill, London, and followed by the prayers of the faithful in England and America.

Archbishop Spalding, in his invitation to Dr. Vaughan to come to Baltimore, bestows every blessing on the work, and donates sixty acres of land with a residence for the Fathers of St. Joseph. In 1884 there were eleven more priests of the Society in the United States; they attend St. Francis Xavier's and St. Monica's Churches in Baltimore, besides a chapel attached to the Convent of the colored nuns, and give spiritual attendance to the Sisters, their orphans and scholars, and St. Augustine's, in Washington. In 1872, a mission, started in Louisville by Father J. L. Spalding, now Bishop of Peoria, was given to them. In 1875 the colored mission of Charleston, South Carolina, of which Father Northrop, now Bishop of Charleston, was pastor, was given to them. Archbishop Spalding sustained and advocated this great movement by word, deed, and purse, to the last day of his life.

This Society is now incorporated at Baltimore under the laws of Maryland, by the title of St. Joseph's Apostolic Society of the Sacred Heart for Foreign Missions.

Archbishop Spalding, having conceived the project of holding the Second Plenary Council of Baltimore, discussed the project in his conversations and correspondence with his fellow-bishops, and in his correspondence with Rome. Pope Pius IX., by his Letters Apostolic of February 16, 1866, approved the holding of the proposed Council, and delegated Dr. Spalding to preside over it, leaving the prelates themselves to decide on the time of holding it. Long before this had he been busy in gathering information on the subject, and all matters to be passed upon. He collected copies of the proceedings of a large number of European Councils, corresponded with his colleagues as to the matters to be considered, and invited all to send in their suggestions and propositions, and after consulting them as to the time for the Council, it was fixed for the Second Sunday of October, 1866. The idea of having the Council make a public declaration and summary of defined Catholic dogma was new and originated with him, and was ably carried out. Briefs of the matters proposed were sent to all the bishops, and particular tituli were assigned to each Metropolitan, who was requested to consider the same in conjunction with his suffragans. He invited the largest liberty to be exercised by the prelates in considering the same and in making their suggestions. On the return of the tituli, he had the work shaped out for the Council, and in this great and laborious task he was assisted by several learned theologians, chief among whom were the Right Rev. Dr. James A. Corcoran, then of the diocese of Charleston, now of St. Charles Borromeo's Seminary, Philadelphia, and Rev. Dr. Keogh.

Accordingly, on Sunday, October 7, 1866, seven Archbishops, thirty-eight Bishops, three mitred Abbots, and over one hundred and twenty theologians, assembled in Plenary Council at Baltimore, under the presidency of Archbishop Spalding. He truly said, in writing to Cardinal Cullen, "my

heart was and is in the Council." The prelates were received into the open houses of the Catholic citizens of Baltimore and entertained with unbounded hospitality. The proceedings of the Council and its decrees were ratified at Rome. They have since been again ratified and re-enacted by the Third Plenary Council of Baltimore, and again ratified at Rome, and promulgated by Cardinal Gibbons, Delegate Apostolic, for the whole of the United States. These admirable statutes, the recommendations and Conciliar Pastorals, embrace the not charging for admission to divine service under any name or pretext, providing a place for the poor in Church not distinguishable from the rest of the congregation, the preaching of five minutes sermons at all the Sunday masses, the refraining by the clergy from taking up collections during divine services in person, and from offering, by circular or announcement, masses for contributors to pious works, and other similar ones. The Council expressed an earnest desire for the establishment of an American Catholic University. It remained, however, for the Third Plenary Council to begin the execution of this last work. At the close of the Council the prelates uttered the warmest thanks to Dr. Spalding for his able presidency, his services in the Council, and his personal kindness to its members.

In 1867, Archbishop Spalding, at the invitation of Pope Pius IX., visited Rome, in concert with the Bishops of the Catholic world, to attend the centenary celebration of the Martyrdom of St. Peter. He had not visited Europe for fifteen years. With one so engaged in constant work, it was difficult to leave home; his labors in getting all things ready for absence prostrated him, and he was extremely ill. His death was several times reported, and the press teemed with notices of his life and death, and on the day that he sailed for Europe on the *Pereire*, May 4, 1867, he read numerous obituaries of himself. On the voyage and on his travels through France

and Italy he was quite ill. His infirm health compelled him to abandon his intention of visiting the Holy Land. He arrived in Rome just in time to take part in the grand celebration of the eighteen hundreth anniversary of the Martyrdom of SS. Peter and Paul. In the vast multitudes of bishops and princes, priests, and laymen, that took part in the august pageant, there was not one who more fully entered into the spirit, the devotion, and the glory of the occasion, than did Archbishop Spalding. He heard then and there, with profound interest, the announcement which the Pope made to the assembled Bishops, of his intention of holding an Œcumenical Council at an early day. He staid two weeks at Rome, had three interviews with Pope Pius IX., who treated him with marked kindness and esteem, and dined at the Propaganda in reunion with a host of the former students of the Institution. During the labors and festivities of these events he was still suffering in health, almost an invalid.

As on his way to Rome he had visited a number of the leading cities, institutions, and distinguished personages of Europe, now on his return he determined to visit many parts of Europe, for recreation, inquiry, and observation. At Padua, he visited the tomb of St. Antony; at Milan he said Mass on the tomb of the great and good St. Charles Borromeo; he next travelled across the Lago Maggiore, the Borromean Isles, the Alps through St. Gotthard's Pass, Lake Luzerne and its old town; visited Strasburg, where, with the consent of Bishop Raes, he addressed the students and appealed to them to offer themselves for the American Missions; visited Mayence and its great Bishop Von Ketteler, Cologne, Louvain and its American College, Brussels, and finally Aix-la-Chapelle, the latter especially for his suffering health, and was much restored by its baths. He next returned, through Paris and London, to Dublin, where he was the guest of his old friend and professor, Cardinal Cullen, in whose Metropol-

itan church he preached on October 6th, 1867, and in the afternoon sailed for New York. Arriving at home, he was received with the greater joy by his flock on account of his renovated health. He immediately went to work dedicating new churches, commencing others, and forwarding important institutions already commenced. It was about this time that the project of founding the American College at Rome became a living one, and Archbishop Spalding was one of the foremost in laboring for it; he raised at Baltimore alone about $30.000, and urged on the work by his correspondence with the other members of the hierarchy. In 1869 he made one of his own characteristic visitations of his diocese, in which he labored day and night, as may be judged from the fact that in one year he administered confirmation over a hundred times, and confirmed six thousand four hundred and five persons, of whom eight hundred and forty-seven were converts. In 1858 he consecrated Bishop Becker of Wilmington, now of Savannah, and Bishop Gibbons, Vicar-Apostolic of North Carolina, now Cardinal Archbishop of Baltimore. In June 1869 he ordained the greatest number of levites that had ever received orders in this country at one time, being twenty-nine sub-deacons, twent-six deacons, and twenty-four priests. It was in this year, also, that he visited Chicago, by direction and appointment of the Holy See, to investigate the state of things in that diocese; and in the same summer he welcomed to Baltimore the Little Sisters of the Poor. During his arduous and constant labors he was ever cheerful and even mirthful; for although he was foremost amongst our prelates in denouncing dangerous amusements, immodest dress and dances, and vicious literature, he was at the same time remarkably at home with the gay and light-hearted, with the merry and the innocent.

When the voice of Pius IX. summoned the bishops to Rome to attend the Œcumenical Council of the Vatican, Archbishop

Spalding was, in the midst of his labors, found ready and zealous for the work. He left Baltimore for this duty, October 20th, 1869, in the midst of a grand and enthusiastic ovation of Catholic societies and concourses of people, amid the salutes of cannon. On the voyage he preached on the vessel, *The Baltimore*, and safely landed, with other prelates, at Civita Vecchia, on November 20th.

From the beginning of the assembly of prelates and theologians at Rome, the question of defining the dogma of Papal Infallibility in teachings *ex cathedra* to the Universal Church, became the leading topic, not only at Rome, but the discussion became active in every part of the world. The Catholics of Maryland had always been firm believers in Papal Infallibility, taught as they had been for two centuries by the Jesuits, who were their pastors from the foundation of the State as a colony under Lord Baltimore. Archbishop Spalding stood with them in this faith. The business question in the Council related rather to the opportuneness of making a definition of the dogma, than to the truth of the dogma, which few doubted. Archbishop Spalding's first preference was in favor of condemning all propositions contrary to Papal Infallibility, rather than making a direct definition of the dogma itself. He subsequently drew up a *Postulatum* at Rome, in which the dogma was set forth, impliedly, but clearly and logically, yet not in the form of a simple and explicit definition. It has been credibly stated that all the American Bishops had originally intended to sign this *postulatum*. The Holy Father appointed Archbishop Spalding a member of the deputation of twelve cardinals and fourteen prelates, to whose judgment all *postulata* should be submitted before they could be brought before the Council. This, in the judgment of the Archbishop, rendered it inappropriate for him to become the promoter himself of any *postulatum*. But there was a large party in favor of adopting the course embodied in his *postulatum*, and

the arguments contained therein were freely used in the animated and warm discussion which ensued. Even the opponents of the definition used the same arguments to induce the friends of this postulatum, the friends of implicit definition, to join the opposition as the only means of preventing the friends of an explicit definition from triumphing in the Council. This brought forth from Archbishop Spalding a long and able letter of expostulation addressed to Bishop Dupanloup, in which he protests against this use of the contents of his *postulatum*. The question grew first into a controversy, the controversy next became a struggle, and the struggle was fast approaching the conditions of an open war, for or against the Papacy itself. The governments of Europe began to take part in the warfare, and as now they were not admitted to representation in the Council, as they had been in former Councils, they resorted to diplomacy, intrigue, and even threats, in order to prevent the definition from being made. Indeed, a circular was addressed and circulated among the diplomatic representatives of the powers to prevent the assembling of the Council, on the ground that the governments were not invited to be represented therein. A league, to be composed of the governments of France, Italy, Portugal, Spain, and Bavaria, was proposed, with the view of hostility to the Council and the Pope. During the session of the Council, Count Daru, French Minister of Foreign Affairs, addressed a letter to the Holy See, with a view to defeat the definition. Von Beust, the Protestant Chancellor of Catholic Austria, labored, and other governments threw their influence in the same direction. The dignified impartiality and repose exhibited by the United States and English governments and peoples in respect to a matter which created so much alarm amongst European governments, show conclusively where true civil and religious liberty exists, and point out the race from which the Church will yet receive great consolation and support.

Under these circumstances a failure to secure the definition of Papal Infallibility would have been a victory over the Papacy, over the Church, and over the immemorial tradition of the Catholic peoples. If opportuneness was the question, how could any one, believing in the doctrine, fail to see that it was not only opportune, but necessary, to define the dogma in order to defend the faith. The very opponents of the definition rendered its opportuneness evident; they, moreover, created a necessity for the definition to be made. Archbishop Spalding, leading American thought and action in the Council, espoused the cause of Papal Infallibility and its definition. It was conceded that few members of the Council were more active or useful than he was in promoting its success. His labors in the Commission on Postulata were constant and unflagging; though onerous, he bore them with extraordinary ease, especially considering his age and infirm health. To these labors were added those of the Commission on Faith, to which he was elected by the Bishops of the Council. The sessions of these two Commissions, which were the most important of the Council, were frequent, and Archbishop Spalding was one of the most prompt and uniform attendants at them. At first the vote stood 451 in favor of the dogma, 88 in opposition, and 62 in favor of it under conditions. This was at a preliminary vote. But at the fourth and last General Congregation of the Council, all the last voted with the first, making 533 *Placets;* the opponents of the dogma absented themselves, with the exception of two of their members, who voted against it, making two *Non-Placets.* This occurred on July 11, 1870. This was the last session of the Council, which was now suspended, both on account of the heats of a Roman summer, and for the repose of the Prelates after their labors. The Roman Revolution and its results did the rest, and the resumption of the Council of the Vatican will form part of the future history of the Church.

Archbishop Spalding visited Savoy and Switzerland to recruit his health amid the mountains and on the frontier of those favored regions. He expected to return to Rome and resume his labors in the Council. On the invasion and occupation of the City by the Italians, he turned his face homeward. He did not do so, however, until he had applied for and received instructions from the Holy See. The following letter from Cardinal Bilio, one of the presidents of the Council, addressed to Archbishop Spalding, is valuable as indicating the high appreciation in which the latter was held by the Holy See:—

"In answer to your esteemed letter of the 29th September, I have the honor to inform you that the Holy Father, to whom I carried it this morning, not only permits, but desires, that you return to Baltimore; since, owing to the sad state to which we are reduced, the Council is suspended *de facto*, and soon will be *de jure*. The Holy Father, though greatly afflicted, is in good health, and sends you his most especial blessing, both for yourself and your diocese, whither the esteem and love of all who have had the honor to know you, among whom I hold myself to be one of the first, will accompany you."

Archbishop Spalding sailed on the *City of Paris* from Liverpool towards the last of October, and arrived at Baltimore in the early part of November. His arrival was the occasion of the most remarkable ovation ever witnessed in Baltimore; fifty thousand people of all creeds, complexions, nationalities, and parties came forth to meet him and bid him welcome; addresses from the clergy and the laity were delivered and responded to by him; music, banners, mottoes, parades, salutes of artillery, the ringing of bells, and all the manifestations of heart-felt joy and honor were poured forth. The same honors were paid, amid the same manifestations of joy, at Washington, on the occasion of his visit to that city.

Indeed, he was recognized and honored, wherever he went, as an intrepid champion of truth. The admiration for Archbishop Spalding was not confined on this occasion to his own diocese; it may be said to be national; testimonials poured in upon him from many parts; the recent spoliation and seizure of the States of the Church and of the City of Rome became prominently mingled with the addresses, lectures, letters, and editorials of the day; the enthusiastic applause of the course of Archbishop Spalding and of the eloquent words he was now uttering was an American protest against the outrages on the Pope and the Church.

Archbishop Spalding now addressed himself to the works and labors of the episcopal office in his diocese. He dedicated new churches, commenced the building of others, built two new parochial schools for the Cathedral parish, organized a general board of parochial school directors, proclaimed the Jubilee of the 25th anniversary of the Pontificate of Pius IX., lectured in various cities, made a laborious visitation of his diocese, confirming large numbers of Catholics and converts, and giving great and minute attention to financial and temporal interests of the Church. His last lecture was for the benefit of the colored people. The last letter he received from Rome was dated August 2d, 1871, and was written by Pius IX. in acknowledgment of his zeal and faith in proclaiming the Jubilee.

Archbishop Spalding's health was now greatly impaired. He had several times been stricken down with dangerous illness, proceeding from a gastric trouble, and had several times been considered as beyond recovery. His cheerfulness, fine animal spirits, peace of mind, and strength of will enabled him to rebound over them all. He never feared death, and when it seemed near at hand, he was ready to meet it cheerfully and courageously. He continued to work laboriously and joyously to the last. A short time before Christmas, 1871,

he repaired to New York to attend a meeting of bishops convened for consultation on important ecclesiastical matters; on his return home he caught a severe cold, which developed into a severe form of acute bronchitis. For six weeks he suffered extreme pains, was seldom able to lie down day or night, but was obliged to sit in his chair; on Christmas morning he said Mass for the last time; he bore his sufferings with edifying patience; his faith and prayers during this long and severe ordeal were childlike, yet noble; he expired on February 7th, 1872, with perfect resignation and calmness, and with a pleasant smile on his countenance. He was buried in one of the vaults beneath the Cathedral, beside Archbishop Kenrick, on February 12th, amidst the sorrowing tears and acclamations of praise from prelates, priests, and laymen. Every honor was paid to the deceased. Archbishop McCloskey, afterwards Cardinal, preached a funeral sermon which did full justice to his illustrious friend, and the whole press of the country eulogized his life and character. His works and his services are destined to fill some of the brightest and most honorable pages of the history of the Catholic Church in the United States.

MOST REV. JAMES ROOSEVELT BAYLEY, D. D.

First Bishop of Newark, N. J., and Eighth Archbishop of Baltimore, Md.

James Roosevelt Bayley was born at New York City, August 23d, 1814, and was the eldest son of Dr. Guy Carlton Bayley and Grace Roosevelt. His paternal ancestry were descended from the Bayleys of Hoddeston, County of Hertford, England, 1634; but his great grandfather, William Bayley, came to this country on a travelling tour from Lynn-Regis, Yorkshire County, before the Revolutionary War, married Miss Le Compte, of one of the New York Huguenot families, and settled at New Rochelle. His grand-father, Dr. Richard Bayley, studied medicine in England, settled permanently in New York, 1777, and was staff-surgeon to General Sir Guy Carlton, afterwards Lord Dorchester, after whom his father was named. Dr. Richard Bayley was twice married, so that James Roosevelt Bayley was nephew of Mother Seton, foundress of the Sisters of Charity in the United States, by the half-blood. Dr. Richard Bayley stood at the head of the medical profession in New York. He won his reputation by practically treating and still more by writing on the treatment of croup, yellow-fever, etc., was the first professor of anatomy in Columbia College, and was appointed in 1792; was also appointed professor of surgery in 1793. New York is indebted to him for its system of quarantine laws; he was health officer of New York at the time of his death on Staten Island, August 16, 1801. He died of ship-fever, contracted in the discharge of his duties. The Roosevelts came to colonial New York, in 1643, from Holland, and were one of the leading families of the city of New York. Roose-

velt Street took its name from them. His mother was the daughter of James Roosevelt, whose will, disinheriting his grandson, James Roosevelt Bayley, on his becoming a Catholic, will be mentioned.

James Roosevelt Bayley's father was an eminent physician, in full practice at Harlem. He was sent to and received a fair elementary education in the common schools of the City. He discovered great studiousness and an extraordinary love of miscellaneous reading. The first boarding-school he entered was Mt. Pleasant, near Amherst, Massachusetts, where it is said he had Henry Ward Beecher for a fellow student. In 1835 he graduated at Washington, now Trinity College, Hartford Connecticut. He studied medicine, a traditional profession in his family. Though full of innocent humor, gayety, and anecdote, he was profoundly religious. Educated as he was, an Episcopalian, this inclination could only find development in the ministry of that Church. He abandoned the study of medicine after one year, and commenced studying for the Episcopal Church. Of him it has well been written that, "although a large and handsome person indicated an inclination towards the flow of animal spirits, his mind was naturally of a serious and even of a religious turn. No youthful act of his was tainted by meanness or dishonesty, and while still a Protestant he always bore himself like a Christian and a gentleman." It was with unaffected and innocent pleasure that he would relate some of his college pranks. One of these occurred at Trinity College, Hartford, from which he narrowly escaped expulsion for having joined with some of his companions in a conspiracy to lock out the professors from the college building; but his subsequent graduation with honor shows his standing at college, and he was after his theological studies appointed a professor in the institution. It was during his tutorship at Hartford that he became acquainted with a pupil of great future promise, now the Right Rev.

Thomas Preston, a convert to the Catholic faith, now Vicar-General and pastor of St. Ann's Church, New York. He himself received Father Preston into the Church. Having decided to embrace the Episcopal ministry, he studied with Rev. Dr. Samuel Farmer Jarvis at Middletown, Connecticut, where he was an indefatigable student. Here his college-chum and room-mate was John Joseph Williams, now the Catholic Archbishop of Boston. In his father's library at Harlem and in that of Dr. Jarvis at Middletown he found a wealth of miscellaneous literature, in which he revelled. One of his favorite books was Boswell's *Life of Johnson*, which he fairly mastered, so that it afforded him through life a fund of quotations which he freely used in conversation. He frequently commenced a sentence with the preface, "as old Dr. Johnson used to say." He rejoiced also at Middletown in reading both light and solid literature, for there he found the elegant Oxford edition of the Fathers and the more erudite French and Italian editions of the same and other important works. Here he waded through the literature of the middle ages, such works as Peter of Blois, Vincent of Beauvais, and others, which removed his prejudices against the so-called *dark ages*, and thus "he learned to love and admire 'the sturdy old monks of the middle ages', as he used to say." It was thus that his miscellaneous reading and his acquaintance with authors were extraordinary. While he did not possess the high and scholastic training and disciplined mind, nor the ecclesiastical learning and theological acumen of Kenrick and Spalding, he was superior to them in general literature, and as a conversationalist he was almost unrivalled. He was ordained in the Episcopal ministry probably in 1839, and was first called to the rectorship of St. Andrew's in Harlem, then a fashionable suburb of New York, where he was a great favorite. He spent about eighteen months in this situation, during which he became acquainted with a young, accomplished, and

amiable Catholic priest, from whose conversation he learned more than ever of the tenets of the Catholic Church. This young priest was Father John McCloskey, afterwards the first American Cardinal and Archbishop of New York. He was thence called for a short time to the rectorship of an Episcopal church in Western New York, and still later to one at Hagerstown, Maryland. It was during these engagements as a Protestant Episcopal minister that his thoughts began to bend to the conviction that error was at the foundation of Protestantism, and that the deposit of the true faith could logically only be found where our Saviour had placed it, that is, in the Catholic Church. He must have experienced those "trials of a mind" which Dr. Ives so graphically described in his book, for, although he resigned his rectorship in the Episcopal Church, he did not immediately become a Catholic. He determined to travel abroad, and it is significant that he turned his face, and no doubt his heart, towards Rome. He left New York on December 8, 1841. From this time he kept a journal of his travels and of the principal events of his life, and from this most authentic source, as giving the true character and inner man, I shall draw my information of his life during the middle of the summer of 1850.

He arrived in Paris about January 1st, 1842, and devoted several days to seeing the City. Having on one of these days seen many sights, his journal gives the following pleasant and characteristic account at the close of the day, after visiting the Place des Pyramides:—

"Having taken a half-bottle of English ale at the *John Bull*, it sounded like home, after having so much French jabbered in my ears. I returned home by the way I set out; and now, having had a good dinner at the Table d' Hôte, I am comfortably seated before my little fire, (it is of wood) writing my journal; the clock is striking ten while I am writing this, and after I have smoked a pipe of tobacco, it will be time for me

to turn in, and dream of home and absent friends and relations; may God bless and keep them all under His good providence, and what I ask for them, I ask also for myself."

His accounts of visits to the churches, institutions, libraries, art galleries, museums, and other attractions of Paris, and of the other cities through which he passed on his way to Rome, are keenly appreciative, intelligent, and piquant. At the Royal, now National Library at Paris, he saw the statue of Voltaire; of this he wrote in his Journal: "I noticed among the curiosities the statue of Voltaire by Houdon, the incarnation of a sneering sceptic.' His journey to Rome lay through the cities of Leghorn, Naples, and others equally celebrated for their treasures, in all of which he saw everything with the eye of a cultivated and thoughtful observer, and recorded his impressions with minuteness and good taste. He arrived at Rome on February 25th. He devoted the first week or two to sight-seeing, and was profoundly impressed with all he saw. During his journey from Paris to Rome he attended the Protestant services in the English churches, and his companions were Protestants, for he knew none others. At Rome he also attended services in the English churches, and mentioned his receiving communion therein according to the Protestant rite. He lost no time, however, in presenting his letter of introduction to Dr. Cullen, then rector of the Irish College, and by Dr. Cullen was introduced by a letter to Father Esmund of the Society of Jesus, who assisted him in procuring suitable rooms in the Via Pontifici. His letter to Dr. Cullen was probably from Father McCloskey of New York, as he and Bishop Hughes had then never met each other. Under date of Thursday, March 31st, the following entry is found in his Journal:—

"On Friday I moved to my new quarters in the Via Monserata, next door to the English College, and set myself to work upon the subject on account of which I particularly

came to Rome. I found that it was impossible, that it was wrong, for me to remain in this wavering, unsettled state of mind, and that I ought to make up my mind and act accordingly."

It was at this time that he fell in with Mr., afterwards Father Haskins, also a convert, who was afterwards his fellow-student at St. Sulpice in Paris, and they became inseparable companions. The Jesuit Father Esmund was his instructor and spiritual adviser. The following account of his reception into the Church is from his journal, under date of April 28th :—

"This morning I received Confirmation and made my First Communion, from the hands of Cardinal Franzoni, in the chapel of St. Ignatius. After much consideration I finally determined to act in accordance with my present convictions. On Tuesday, (April 19th), I commenced a retreat in the Jesu under the direction of Father Esmund, on Monday evening and Tuesday morning I made a general confession and received conditional Baptism in private, and this morning I confirmed the whole by the reception of the body and blood of my Blessed Lord and Saviour. May He assist me to carry out the resolutions I have made to lead the residue my life in His service. I will ever look back upon my eight days' retreat in the Professed House of the Jesuits as one of the most interesting periods of my life. My room was the one they kept for such purposes, and a French bishop had just preceded me ; it had little, however, to distinguish it from the common chambers of the Fathers, save that the little cot bed was in a separate apartment ; a study table, a few plain chairs, a kneeling stool, and the crucifix were its only furniture. My hours of meditation, examination, spiritual reading, etc., were regularly arranged, all being conducted in accordance with the admirable "Exercises" of the Saint, which no one ever followed out in frame of mind contemplated by their author, without being ready to subscribe to the common opinion that they were penned

under influences from the Father of Light. I had often seen them mentioned, without however attaching any particular idea; but I now understand from experience the justice with which Dr. Wiseman speaks of them as having an efficacy little short of miraculous. In my case they were performed under many necessary distractions, but from their effect upon myself I can easily conceive of the wonderful influence for good, in the reformation of manners and life and renewed determination of walking steadily in the path of duty, which they must have when performed, as they should be, in silence, only interrupted by the visits of a spiritual director, and in strict accordance with the rules. In that still and peaceful house, shut out from the world and all its anxieties, with so many pious and holy associations breathing around you, brought, under the guiding hand of one of those saintly and self-denying brethren of Jesus, to the foot of the crucifix, and there caused to meditate, as in the immediate presence of God, upon man's end, upon sin, hell, death, judgment, hard indeed must be the heart that is not melted into contrition and true sorrow, and weak the faith that is not purified and ennobled by this, as it were, admission into the dread realities of the future world. All in that blessed retreat tells of joy and peace. My Father, (one who, as you will often find among them, had given up high worldly prospects for the coarse habit and hard labors of a son of Loyola), came at regular hours to assist my meditation and direct my thoughts by words of advice or religious exhortation; his whole conduct showed that he had exchanged the advantages of a worldly life for that peace which the world cannot give or take away. The *Fratelle* also, who came to wait upon me at meals, told in his face and words that his life had not been passed amid the usual haunts of man; twenty-six years, as he told me, had passed since he came under that roof, and his whole countenance brightened as he spoke, for his thoughts were dwelling upon the days, and months, and weeks, and

years of happiness that had followed one another since then. The world would have called him simple, for he knew little of its concerns; but when he spoke of the twenty-six years and repeated pious sentences from the *Imitation*, and Rodriguez, and the Saint's words, that found their echo in his own heart, I could not but feel that he had that better wisdom, which is learned, not from books, but from communion with God. I have but one wish, and it is, that my soul may be found with that good Father and simple Brother when the Judge of all shall call us to the last solemn account."

It would be pleasing, had I space, to accompany this interesting convert at his devotions in the churches of Rome, his visits to its monuments, convents, ruins, and institutions, and to place before the reader his written sentiments of piety and his fine descriptions of all he saw, but we must follow him to the Seminary of St. Sulpice in Paris, for which he started from Rome in the early part of June. His journey gave him opportunities for visiting Florence, Venice, Milan, and other great and attractive cities, where his faith was confirmed and his devotion deepened by the monuments of religion he visited. Arriving at Paris he entered the Seminary of St. Sulpice on August 5th, just one week before the vacation, which he spent with his new companions and with his friend Haskins at the Sulpitian summer residence at Issy. Father Lyndon and the present Archbishop of Boston, Dr. Williams, were among his companions at St. Sulpice. After spending a year at St. Sulpice, Bishop Hughes was in Paris and called to see him; this was their first meeting, though it would seem that they had regularly corresponded with each other, and young Bayley had placed himself under the jurisdiction of the Bishop of New York, for whose diocese he was studying. His Bishop decided that his young levite should return to New York and be ordained there, rather than at St. Sulpice, as the Fathers suggested. On his journey he visited Douay,

Brussels, Antwerp, Amsterdam, The Hague, London, Oxford, Birmingham, Edinburg, Dublin, and Liverpool, and sailed from the last port for New York on the Steamer *Sheffield*, early in November, 1843. On the voyage he writes: "I found occupation in the steerage among my Irish fellow-religionists; many of them were sick, (especially one poor woman from New York, who was ill of consumption), and to whom I was obliged to be physician in ordinary to the best of my ability. I also had prayers there on Sunday, and did such good among them by advice, etc., as was in my power." After a good passage, the *Sheffield*, on arriving off the New Jersey Coast and after making the light houses of Navesink, struck upon shoals, in a thick fog, and the ship and all on board were in imminent peril. There were several hundred passengers on board; the wind was high; the vessel worked her way deep into the wind and was rapidly filling with water; there was no hope of getting her off or saving her. She had commenced to bilge and must soon break to pieces. The scene is described as terrible. All on board prepared for the worst. Mr. Bayley repaired to his cabin to prepare for death by prayer, and on endeavoring to return to the deck he found the vessel had so bilged that his cabin door would not open and he was now in danger of drowning in his cabin, even though the rest of the passengers were taken off, for the water was rising in his room. Forcing open the door with a piece of wood torn from the berth, he reached the upper deck. His journal thus describes the situation:—

"The vessel could not possibly hold together until night, and before then we could hope for no assistance; we prepared ourselves for what we called the worst, and awaited the end. By the mercy of God, however, the wind changed soon after we had cut away our mizzen mast and came out from the west, and to this providential interposition we owed our lives. Though her masts were gone, she still continued to strike

heavily, and bilged. The water drove us from the cabin floor to the tables, and from thence we were carried on the men's back to the roundhouse. The steerage passengers were gathered on deck and behaved with wonderful self-command. All this time we had no certainty that any one besides ourselves knew of our situation. We had thrown up our last rocket, when, about a quarter of an hour afterwards (1 o'clock at night). the captain declared that he saw a vessel in the distance; it soon proved to be a steamer from Staten Island, which one of the underwriters for the Insurance Office had sent out, hearing that a vessel was on the shoals. She was enabled to take her place under our lea, and after passing all the steerage passengers aboard before us, in order to obviate confusion, we were also lifted into her, rendering most fervent thanks to Almighty God for the deliverance which had been vouchsafed to us. We reached the city soon after dawn, Sunday, and seldom, I expect, have the old spires of Gotham been hailed with more pleasure. *Laus Deo.* I went to the Cathedral and heard Mass."

Mr. Bayley spent two weeks visiting his relatives and friends, part of which time, he says, he spent with his "dear good father," of whom he always spoke and wrote in the most tender and affectionate manner. His father, though a firm Protestant, made no difference with his son after he became a Catholic, and warmly sympathized with him in the worldly sacrifices he made in becoming one. The day after Christmas he entered St. John's College, Fordham, and continued his theological studies. He writes: "I have a quiet room in the attic and am doing my best to prepare myself for my future duties. The Seminary is under the charge of the Lazarists, and numbers twenty-five theologians and philosophers. I have been much pleased with them." In February, 1844, he made a retreat at the Seminary, received tonsure, minor orders, and sub-deaconship on February 28th, and deaconship on March 1st, and was ordained in the old

Cathedral by Bishop Hughes on March 2d. Returning to St. John's on the transfer of Dr. Conroy to St. Joseph's Church, Albany, he was appointed by Bishop Hughes Vice-President of the College, upon the duties of which he entered on April 1st, taking at the same time the professorship of Rhetoric and *Belles Lettres*. He also performed missionary work in the country near by, at New Rochelle and Portchester, each of which he visited once a week. He improved the administration of the College, spent nearly the whole vacation of 1844 at his post, paying only a flying visit to Boston, and on the resumption of studies assumed the additional task of lecturing on the Holy Scriptures. In January 1845 he paid a visit to Philadelphia, Baltimore, Frederick, Mt. St. Mary's, and St. Joseph's, Emmittsburg. The last was the chief object of his visit as the scene of Mother Seton's labors and the place of her repose in death, as the following passage from his journal shows:—

"On Sunday afternoon I went with Mr. McCaffrey to St. Joseph's and assisted at Vespers; after Vespers Mother Xavier introduced me to the Community. The next day, after breakfast, I went to St. Joseph's and spent the day. They showed me every part of their establishment, but I was, of course, most interested in those portions which had been occupied by Aunt Seton. Sister Sally, who had been with her from the commencement, went with me to what is now called the Wash-House, and pointed out every interesting spot, the room in the wooden house in which she died, her grave in the cemetery, etc. The memory of her virtues is as fresh as if she had left them but yesterday, and all spoke of them in that simple, unaffected manner that showed they had left an impression on their hearts never to be effaced. 'The memory of the good is as a sweet odor.'"

Such was the impression this visit made on his mind and heart, and such the associations it enkindled, that they lasted

undiminished through life, and when he died Archbishop of Baltimore thirty-two years afterwards, he directed his remains to be carried to St. Joseph's and interred beside those of Mother Seton.

Many of the buildings of St. John's were commenced during his Vice-Presidency ; he took an active interest in the collections for the Seminary of St. John's, the corner stone of which was laid by Bishop McCloskey on April 3d, 1845, on which occasion Bishop Hughes preached, and he laid the first stone of the "new" chapel with his own hands on June 16th. During the sickness and absence of the Procurator he volunteered to discharge, in addition to his own, the duties of that office. In 1846, he became president of the College. In the winter of that year he obtained from the Legislature of New York an excellent charter, conferring on the college full university powers, and attended to this business personally at Albany. At the commencement of that year he conferred the first degree bestowed by the College under the new Charter. After that the College was turned over to the Jesuits.

He next became pastor at Staten Island, in charge of the parish of New Brighton, and visited once a month the Quarantine Hospital and Ship-Fever Station at Richmond. Here he labored zealously for souls, where his grand-father had sacrificed his life in alleviating the sufferings of the body. After a few months spent thus, he was called, in December 1846, by Bishop Hughes to become one of his own household, as secretary to the Bishop and chancellor of the diocese, on the death of Father Harley. The household consisted of Bishop Hughes, Co-adjutor Bishop McCloskey, and Rev. Messrs. John Loughlin, George McCloskey and himself. One of his first and most useful works now was the thorough organization of the Chancery Office. Under date of September 10th, 1847, the following entry occurs in his journal :—"Everything goes on quietly as usual. In addition

to my other duties, I became, soon after I arrived here, a sort of overseeing editor of the Freeman's Journal; I write some little each week and look to the business affairs of the paper, but the main work is done by McMaster, who makes an excellent editor, and now and then the Bishop gives us a lift with one of his racy articles." In January, 1848, he retired from his connection with the Freeman's Journal. About this time he became chaplain for the Sisters of Mercy, for whom he said Mass every morning on the same spot in which he offered his first Mass when the House was in the possession of the Ladies of the Sacred Heart. Here he heard confessions every morning and was confessor and spiritual director of the "Mercies," the name given to young girls whom the Sisters took in and protected. He also heard confessions and performed other work at the Cathedral.

Allusion has been made to the sacrifices made by Father Bayley in becoming a Catholic. He was named after his maternal grandfather, James Roosevelt, whose favorite grandson he was. The old gentleman had amassed a large fortune by good speculations in real estate, and amongst his possessions was the ground where now stands the Roosevelt Hospital, which was built under the provisions of his will. He had given by his will property supposed to be worth then about $70,000, to James Roosevelt Bayley, and the latter, knowing his grandfather's religious prejudices, fully understood the risk he ran in becoming a Catholic. He was then an Episcopal minister, was young, and his grandfather was very old and could not live much longer. But when his conscience became convinced he acted, and, as we have related, became a member and afterwards a priest of the Catholic Church. His grandfather thereupon added a codicil to his will to the effect that, "whereas his grandson had renounced the faith of his fathers and accepted the errors of Rome, therefore the aforesaid legacy to him should be annulled, and the money be donated

to the Trustees of the Union Theological Seminary." Father Bayley contested the codicil in the Courts on the grounds of undue influence and testamentary incapacity, and the suit is a prominent one in the Law Reports. The Superior Court of the City, in September, 1849, virtually decided in his favor, but the Court of Appeals, on the appeal of Union Seminary, reversed the Superior Court and sustained the codicil. It had been his intention, in case he obtained the legacy, to devote it to founding a hospital for the aged and infirm priests of the diocese of New York. When informed of the adverse and final decision, scarcely a shadow passed over his countenance; he immediately after appeared in his usual good spirits, and dismissed the subject with one of his favorite remarks, "it will be all the same a hundred years hence."

Father Bayley continued to fill the office of Secretary to Bishop Hughes until 1853, assisting the great prelate in his arduous labors, and not unfrequently accompanying him in his visitations through the diocese, and until, on the division of the diocese and the erection of the State of New Jersey into a separate diocese, he was appointed first Bishop of Newark. At his consecration Archbishop Hughes in his sermon said:—

"Another (Bishop Bayley) is endeared to us by circumstances of a different kind. Although in early life he was not brought up in the unity of the Christian fold, yet the simplicity of his heart and the rightness of his intentions led him to where simplicity of faith is alone to be found. I did not meet him till I saw him in Europe, in 1843. Previously he had been in the Seminary of St. Sulpice. His Superiors, who had a high idea of his merits, asked me to let him be ordained there; but I refused, as circumstances seemed to me to require that he should return to his own country, and be among his own family. He spent a brief time in our Seminary, and there he was ordained at the same altar, whereat he is

now consecrated. He took the Lord for his portion and for the lot of his inheritance, and the world took him at his word and left him no other. The duties of his holy office absorbed him; yet every hour he could spare was devoted—to what class? You may be surprised when I say that he had a *clientelle* of his own; poor bound boys and apprentice girls, to whom he gave many a day and hour in instructing them. He was my secretary; and considering the great amount of business thrown on the Bishop of New York, and my incapacity to attend to it, I will say briefly that the diocese of New York owes a debt of gratitude to the Bishop of Newark."

It was during this period that he prepared and published his "*Sketch of the History of the Catholic Church on the Island of New York*," and his "*Life of Bishop Bruté*."

In 1853, when the diocese of Newark was created by the Holy See, Dr. Bayley was appointed its first Bishop. He was consecrated together with Bishop Laughlin of Brooklyn and Bishop de Goesbriand of Burlington, in the old Cathedral on October 30th, 1852, by Archbishop, afterwards Cardinal, Bedini, the Pope's Nuncio to Brazil, assisted by Bishop McCloskey, afterwards Cardinal Archbishop of New York, and by Bishop Rappe of Cleveland, there being also present Bishops Timon of Buffalo, O'Reilly of Hartford, and Connolly of *St. John's, Newfoundland*, between fifty and sixty priests, and an immense concourse of the laity. Archbishop Hughes preached the consecration sermon. This was the most brilliant ecclesiastical pageant and ceremonial that had then ever taken place in New York. On the following All Saints' Day, November 1st, Bishop Bayley was installed as Bishop of Newark, in his own Cathedral at Newark, by Bishop McCloskey of Albany, Bishop Fitzpatrick of Boston, and Bishop Laughlin of Brooklyn; all the clergy of the diocese came forward and kissed his ring, in token of their recognition of his spiritual authority, and over fifteen thousand of the laity

came to receive and honor their new Bishop. Archbishop Hughes was prevented by illness from introducing the new Bishop of Newark to his flock as was intended. Bishop Bayley's address on this occasion was well worthy of his cultivated mind, and warm and generous heart. He was received by all with acclamations of joy.

Bishop Bayley immediately set himself to work at organizing his diocese, supplying it with priests, churches, male and female religious and educational orders and institutions, houses of benevolence, and asylums, and, indeed, to elevate it and its Catholic people to a high standard. Made up, as it was, of remote parts of the dioceses of New York and Philadelphia, now brought together, New Jersey was merely a missionary district, in which Catholicity had but poorly succeeded. General sentiment was prejudiced against the Catholic Church. The people had not become familiar with Catholic truths, nor with Catholic life. The first Catholics known to have visited New Jersey were lay men; Sir Edmond Plowden, of a distinguished English Catholic family, visited New Jersey in the first half of the seventeenth century, with a view of founding a Catholic colony and an asylum for English Catholics fleeing from persecution. Two of his sons with their families afterwards settled in Maryland, and they and their descendants have clung to the Faith through all the adversities of persecution. The next Catholic known to have visited New Jersey was the Honorable Thomas Dongan, afterwards Earl Tyrconnel, who, when the English Revolution in favor of William, Prince of Orange, upset his government in New York, fled from the City and took temporary refuge on the west side of the Hudson River. The first known Catholic priest was the Jesuit Father Theodore Schneider, who, in 1744, visited New Jersey from Goshenhoppen, Pennsylvania, and said Mass at Iron Furnaces, a fact which presupposes that Catholics were living there. Father Robert Harding, S. J., was the next

Catholic missionary to come, 1762, and he and Father Schneider made frequent visits to the province. But the name of Father Ferdinand Farmer, whose real name was Steenmeyer, a member of the Maryland Jesuits, is intimately associated with missionary work here, and he attended several missions in New Jersey before, during, and after the Revolution, say from 1759 to 1785. During the Revolution a part of the French Army passed through New Jersey, accompanied by its Catholic chaplains, amongst whom was the well-known Abbé Robin. In 1805 Rev. John Fisserant, one of the Catholic clergy driven from France by the Revolution, was living at Elizabethtown. The conversion of Rev. Calvin White, a Protestant minister at Whippany, Morris County, was a notable event. In 1808, when the dioceses of Philadelphia and New York were created, the southern portion of New Jersey was made a part of the diocese of Philadelphia, and the northern part was attached to the diocese of New York; and thus matters stood until 1853, when the diocese of Newark was created, and Bishop Bayley was appointed its first Bishop, who, on taking possession of his see, found there thirty-three churches and thirty priests.

Bishop Bayley's labors in the diocese of Newark were vigorous, active, prompt, prudent, and productive of much fruit. A single asylum at Newark, in charge of the Sisters of Charity from New York, was the slight foundation upon which he erected and expanded the present numerous, prosperous, and faithful body of the Sisters in that diocese. The property near Madison, Morris County, at which Madam Chigaray's school was located, was purchased and the Mother-House removed thither in July 1860, and the Sisters were duly incorporated under the laws of the State. St. Elizabeth's, near Madison, is one of the most extensive properties, both in its broad acres and its magnificent structures, in the United States. The Sisterhood, in 1872, when Bishop Bayley went to Baltimore, numbered one hundred and seventy members, its

Female Academy one hundred pupils, and, having attached to it St. Joseph's Preparatory School for Boys, this had its eighty-five pupils. There were also established by the Sisterhood, under his fostering care, St. Mary's Orphan Asylum for Boys and Girls at South Orange, St. Vincent's Industrial School at Newark, St. Mary's Academy at Newark, Female Orphan Asylum, St. Agnes Academic Institute, and St. Joseph's Hospital at Paterson, St. Aloysius' Academy and Orphan Asylum at Jersey City, and parochial schools and Sister's houses attached thereto in many parishes of the State.

Bishop Bayley also founded Seton Hall College and Seminary of the Immaculate Conception at South Orange, now one of the most prominent colleges and ecclesiastical seminaries in the country, under the secular clergy. This establishment was the residence of Bishop Corrigan and is now the residence of Bishop Wigger. He also introduced into his diocese the Benedictine Order, which has its fine Priory at Newark, with St. Benedict's College attached, St. Scholastica's Convent and Select School for Girls at Newark, and St. Walburga's Convent of Nuns and Female Academy and Church attached at Elizabeth. The Passionists also came under his encouragement, and established their magnificent Monastery and Church of St. Michael's Retreat, near Hoboken. The Passionists also attend several missions in the vicinity, and give retreats throughout the country. The Christian Brothers also were received by him, and placed in charge of the male parochial schools in the diocese. So also were the Sisters of Notre Dame, with their Convent, School and Orphan Asylum at Newark; also the Sisters of the Poor of St. Francis, with their hospitals at Hoboken, Newark, and Jersey City.

It was also during his administration at Newark, that the Catholic Institute for the use of the Young Men's Catholic Association, with its library, lecture hall, reading room, book store, gymnasium, and billiard and music rooms, was estab-

lished under the presidency of Father, now Monsignor Doane, his chancellor and secretary. Parochial schools, male and female, multiplied through the diocese, and Sodalities of the Blessed Virgin, Rosary and Bona Mors Societies, Conferences of St. Vincent de Paul, the Association for the Propagation of the Faith, and Temperance Societies were organized and multiplied.

He found time to enlarge and issue revised and enlarged editions of his *Life of Bishop Brute*, and *History of the Catholic Church on the Island of New York*. He issued at regular intervals a series of Pastoral Letters, which were able, zealous, and energetic instructions and exhortations to his clergy and flock, which attracted attention and had their good effect in other dioceses. The only one of these admirable productions I have before me is his last Pastoral, January 29th, 1872, in which he treats in the most forcible manner of the Faith, Religion in this Country, Christian Marriage, Divorce, Free Love and Strong Minded Women, Mixed Marriages, Christian Education, Duties of Parents, Public Schools, Intemperance, The Duties of the State in regard to the Liquor Traffic, The International Society, Bad Newspapers, and concludes with a powerful admonition and exhortation to his people, to live as they would wish to die. Bishop Bayley was one of the foremost champions of temperance in America. He delivered temperance addresses by invitation in various cities and dioceses, and was received on such occasions by the Temperance Societies and people with ovations indicative of their appreciation of his championship of the cause. One of his temperance addresses, delivered at Newark, was published in pamphlet form by the Society there, ten thousand copies were immediately sold, and another like edition was issued and disposed of. His appearance and address on the same subject at Boston also attracted equal attention, and the demonstration he received there was one of the most enthusiastic and

remarkable ovations ever witnessed in that city. The influence of his agitation of this most important subject reached far beyond his voice, and awakened similar movements far and near. Bishop Persico, in the far South, when he took up the movement, publicly announced that he had heard an eloquent voice from the North, and felt aroused by the appeals of Bishop Bayley to inaugurate the cause with his people. And so it was in other sections of the country.

While Bishop of Newark he assisted at three Provincial Councils of New York Province, at the second Plenary Council of Baltimore, and at the Œcumenical Council of the Vatican. He also visited Rome officially in 1862, for the canonization of the Japanese martyrs, and in 1867 for the Centenary of the Apostles. On the last occasion he made an eastern tour and visited the Holy Land. His observations and notes taken in this journey he utilized, on his return home, for several fine and instructive lectures, which he delivered in his own and other dioceses. He was not, properly speaking, an orator, but he was effective, because he was remarkably direct, clear, simple, and frank, and his varied fund of reading and observation made his efforts instructive and interesting. He never resorted to controversy in his sermons and lectures; he preferred to preach by the silent voice of good example, and was often heard to speak of the vanity of elocution. He believed good example made more converts than polemics. But he was full of courage, moral and physical. When a reporter interviewed him on the Manning-Gladstone controversy, his answers showed that he was for fighting the thing through between the Cardinal and the Politician. Again, the only occasion on which he ever went to the polls to vote was during the height of the Know-Nothing persecution of Catholics, when it was said publicly by the Know-Nothings that Bishop Bayley owed allegiance to the Pope, a foreign potentate, was therefore an alien, *and could not be allowed to vote.* Then it was

he went to the polls at Newark and voted, saying, as he returned, "when I heard that, then I went and voted, and not one of them dared challenge me." In his civil and social relations Archbishop Bayley was an estimable and much respected citizen. He was truly patriotic and public-spirited, and his labors alone to produce temperance reform among the people entitle him to the gratitude of his country.

When the archiepiscopal see of Baltimore became vacant by the death of Archbishop Spalding, many eyes were turned to Bishop Bayley as a fit successor to so distinguished and able a prelate. The eye of Rome was also upon him. By Papal Brief, bearing date July 30th, 1872, he was transferred to the Metropolitan see of Baltimore. It was well known that this was done against his wishes, and he did not conceal his preference for remaining at Newark. But Archbishop Spalding had preferred him to all others and frequently spoke of him as his choice for the succession. It is related that on one occasion Archbishop Spalding, not long before his death, playfully put his own cross and chain about the neck of the Bishop of Newark, and said: "One day this will be yours." The prophetic words were now fulfilled. Archbishop Bayley was much beloved in New Jersey, and he was devoted to his flock. On the Sunday before he left Newark, he was engaged in some ecclesiastical ceremony at Franklin near by, and when the pastor of the church, Father De Burgh, told the congregation that that would be the last time probably they would see Bishop Bayley, the entire congregation, men and women, were moved with sorrow, and every eye was flowing with tears. The clergy of the diocese assembled and presented him with an affectionate and touching address, accompanied with a very valuable gold watch, and a splendid archiepiscopal cross, studded with amethysts, rubies, and other precious stones. Archbishop Bayley had intended to depart from his diocese quietly and privately, so as to avoid demonstration and prevent the

great strain upon his feelings. But on his last Sunday he had to lay the corner stone of St. Michael's Church at Jersey City; so he went quietly, the day before, to the residence of Father da Concilio, pastor of St. Michael's. Fifteen thousand people and the Catholic Societies from all the State came to Jersey City to greet their Bishop and bid him adieu. It was a monster ovation. The Archbishop was much affected when he looked down and saw the surging mass of human beings below. It was said at the time that, "Archbishop Bayley may see as large gatherings, but he will never see a more loyal and loving multitude on this earth." Exclamations of "God bless him" and "God be with him" were heard among the people everywhere. He succeeded, as he intended, in entering Baltimore with comparative quiet; a deputation of the clergy of Baltimore, however, having heard of his approaching arrival, met him at Wilmington, Delaware, and escorted him to Baltimore and to the episcopal residence, where other clergymen of the archdiocese welcomed him. On Sunday, October 13th, 1872, he was solemnly installed in the fine old Cathedral as Archbishop of Baltimore, and on the same occasion was invested with the *pallium*, the emblem of his archiepiscopal authority. Bishop, afterwards Archbishop, Wood of Philadelphia celebrated the Mass and placed the *pallium* on his shoulders, in the midst of assembled prelates, priests, and people. Bishops Gibbons, Becker, Shanahan, McQuaid, O'Hara, Domenec, Lynch, and Persico, and Archbishop McCloskey of New York were present. Bishop Wood delivered an address to the new Archbishop, and the latter made a most appropriate and touching inaugural address, in which he dwelt upon his own unworthiness to occupy "the venerable See of Baltimore, the good name it enjoys throughout the length and breadth of the land on account of the devotion, and zeal, and irreproachable lives of its clergy, and the piety and generosity of its faithful people." He paid a noble tribute to his predecessor, whom he

called "the great and good Archbishop Spalding;" he spoke of the "holy dread" and deep sense of responsibility he experienced at entering upon such an office as Archbishop of Baltimore: then, availing himself of the occasion for leaving deep and holy thoughts for all present to carry home with them and ponder upon, he dwelt forcibly upon the evils and dangers of the times, the war of naturalism against supernaturalism, religion as our only protection, of liberty, order, and conservatism, the battle of the Church, internationalism, good works becoming obsolete, and the disappearance of patriotism, the Christian faith, and love of country, and concluded with the following striking remarks:—

"Therefore, as Christians and Catholics, we should have a universal sympathy for suffering, for those who are enduring injustice, and for those who are persecuted for conscience' sake. It is unnecessary for me to say that these obligations and these responsibilities which I have spoken of are common to all Christians and common to all as members of one fold under one Shepherd, the one Shepherd in Heaven, our Saviour, Jesus Christ, and the one Shepherd on earth, the successor of St. Peter, Prince of the Apostles. But in some manner these obligations press particularly upon us as citizens of these United States, and they press still more upon us who are Catholics of Maryland and the Archdiocese of Baltimore. We—I use the word we, because, though not born among you, I stand here to-day as good a Marylander as if my ancestors came over in the Ark and the Dove—we, Catholics of Maryland, have a glorious record of suffering for conscience' sake, enduring patiently and courageously for the great principles asserted, vindicated, and lived up to. There are bright and glorious names among the clergy and the laity, who are venerated all over the land, and these memories and associations certainly impose a heavy responsibility upon us:

that this heritage we have received should be handed down unimpaired and without stain; that, fulfilling all the duties which are imposed on us as children of God's Holy Church, duties to our country, duties to faith, duties to our God, we may obtain the grace of a good death, and of remaining faithfully in that ship of Peter to which I have alluded, and that, by faith, hope and charity we may all, in the fulfilment of that declaration of Our Blessed Lord that, when this short life is over and its dangers have passed away, we may be found in the haven of eternal rest and happiness."

On May 31st, 1876, he laid the corner stone of the new college building of St. Mary's Seminary at Baltimore, with great solemnity, and in the presence of several bishops, numerous priests, and a great concourse of the laity. A great many of the *alumni* of this old, venerable, and useful school for the clergy attended, and Bishop Foley of Chicago, an alumnus, delivered the address.

Archbishop Bayley's administration of the arch-diocese of Baltimore lasted only five years, and although this period was shortened by absences from home, necessitated by the state of his health and his brave struggle for life, his labors were active and fruitful of much good. He succeeded in getting the Cathedral out of debt and consecrated on May 25th, in the centennial year. He also convened the ecclesiastical synod of the diocese, which established many wise regulations and rules of discipline. It was during his administration that the Archdiocesan Province of Philadelphia and its suffragan sees were separated from the Province of Baltimore. During his administration he made two complete visitations of his extensive diocese and had got half through with a third visitation, which he was not able to resume in consequence of ill health. Those visitations were fruitful of good, and the influence of his strong and methodical mind was felt and is now felt in Maryland, for he was direct, frank, outspoken, yet gentle and

charitable in his comminglings with his priests and people. In these visitations he rendered one great service to the people of Maryland, for he used his influence with great success with the colored people of the lower counties, in keeping them quiet and contented, and in persuading them not to abandon the land, but to work kindly with their old masters in the new order of things. He was appointed by Pope Pius IX. to place the red baretta on the head of Cardinal McCloskey, at the august ceremony of the Cardinal's investiture in the Cathedral of New York. Archbishop Bayley was a sufferer from ill health during the episcopal labors he discharged in Maryland. His sufferings did not impede those labors, nor the energy of his mind and will, as long as he was up and able to go about. But in the Spring of 1877 his health grew worse, and, in hopes of relieving it by the use of the waters of Vichy, he went to Europe. Receiving no benefit from the mineral waters he returned to America, and was so exhausted that he stopped at his old home in Newark to rest and obtain prompt and necessary care and attention. His case was hopeless. He died in his old room, which he occupied so long as Bishop of Newark, on October 3d, 1877. His death produced a profound sensation and deep sorrow, not only in Maryland, and Newark, and New York, with which places he was especially identified, but in every diocese in the country. His remains were carried to Baltimore, where, on October 9th, his obsequies were most solemnly performed in the Cathedral, and on the same day his body was conveyed to Emmittsburg and laid to rest, as requested by himself, beside the remains of his revered aunt, Mother Seton, in the cemetery of the Sisters of Charity at St. Joseph's.

RIGHT REV. PATRICK NIESEN LYNCH, D. D.,

Third Bishop of Charleston, South Carolina.

Patrick Niesen Lynch was born at Clones, County Monaghan, Ireland, on March 10, 1817, and was the son of Conlaw Peter Lynch, and of Eleanor McMahon Neillson. On his mother's side he was related to Marshal McMahon of France. Having married against the wishes of Mrs. Lynch's parents, who disinherited her, Mr. and Mrs. Lynch emigrated in 1819, landed at Georgetown, and were among the earliest Catholic settlers in South Carolina. A second son was carried to Charleston to be baptized by the Rev. Dr. Gallagher, then the only priest in the State. Receiving from Governor Wilson letters of recommendation to General Harrington of Marlborough, Mr. and Mrs. Lynch settled in Cheraw, where they were received with true Southern hospitality, and finally a house was obtained for them at Cheraw. Mr. Lynch was fortunate in the friendship of three such citizens as Governor Wilson, General Harrington, and Major Panney, at the hospitable house of the last of whom Mr. Lynch, taken dangerously ill on his trip from Georgetown to Cheraw, had been nursed and provided with every care and kindness. At Cheraw he built himself a house in the pine woods, was his own architect, and here he recovered his health. In 1820 the diocese of Charleston was erected, and Bishop England brought several priests from Ireland with him; but it was several years before one could be sent up into the country, and when he came Mr. and Mrs. Lynch had four children baptized at one time. They were the parents of twelve children and the Bishop was the oldest. This good Catholic family were

the only members of their faith in that region and were sometimes visited by the country people from curiosity to see a "Papist." By their intelligence and good example they convinced their neighbors that Catholics were the best of citizens and Christians. The invariable custom of family prayers twice a day, catechism and Mass prayers on Sunday, a proper sanctification of the day at home, and even the habit by which the children and family all dressed on Sunday in their best clothes, as if they were going to church, impressed this family of twelve children in the deep and abiding sense of religion. The visits of the priest always found them well prepared for confession, and the good man tarried in so Catholic a home for a week or ten days. According to a family tradition, Patrick had been dedicated to the priesthood before leaving Ireland. These good parents sometimes detected him discoursing from his father's arm chair, as from a pulpit, to the other children on subjects of religion. When Bishop England made the visitation of his diocese, he was delighted to find such an edifying family in his diocese, one in which it was shown that, even deprived of access to priest, church, and school, the advantages of religion can be provided at home by truly conscientious parents. He saw in Patrick the strongest evidences of a religious vocation, and persuaded his father to send him to the Bishop's own clerical school at Charleston. Between the Bishop and young Lynch a friendship at once sprang up which increased through life.

Patrick N. Lynch was soon installed as a pupil in the Seminary of St. John the Baptist at Charleston, where his close application to study broke down his health, and he was obliged to return home and repair his constitution. Mass was celebrated in the Lynch home, whenever a priest came to Cheraw, the Catholics of that region came from far and near to attend, and hospitality was dispensed generously to all. Mr. Lynch succeeded afterwards in building a Church

on part of his own land, and when completed he deeded it to the Bishop. Young Lynch, having restored his health and resumed his studies at Charleston, was soon afterwards sent by Bishop England to make the regular course of studies at the Propaganda in Rome, where the Rev. Dr. James A. Corcoran was his fellow-student. He was one of Propaganda's best students, graduated with the highest honors, and received the degree of Doctor. He was ordained a priest in Rome, in 1840, and immediately returned to America. The young priest's reputation as a scholar and divine had preceded him, and on his way from New York to Charleston he was invited to preach, a work which he always performed with marked ability. The present writer, then a student at Georgetown College, heard him preach at the College, in 1840, a sermon of marked power; the Roman training, the frequent use of Latin quotations, the strict logical method, the tall slender figure, pallid face, and brilliant eye, of the young priest, are well remembered to this day.

From the time he arrived in Charleston to the death of Bishop England, in 1842, through the administration of Very Rev. R. S. Baker, and till the consecration of Bishop Reynolds in March, 1844, Dr. Lynch was an assistant priest in the Cathedral of St. Finbar at Charleston. His association with the great, eloquent, and learned Bishop England, then the light of the American hierarchy, was an immense advantage to the young priest, and made a deep impression on his character. The Bishop sent him occasionally to visit his parents at Cheraw, and all the Catholics of that region came with delight to hear his impressive sermons. Bishop Reynolds, immediately after his installation as Bishop of Charleston, appointed Dr. Lynch pastor of St. Mary's Church, where Dr. Corcoran was appointed his assistant from 1845 to 1846. Dr. Lynch distinguished himself in every position, and was able to bear increasing labors. In 1847, Bishop Reynolds appointed him

principal of the Collegiate Institute, in which position he manifested his ability as a scholar and educator. He was afterwards appointed Vicar-General, displaying always marked ability. He was now also charged with a partial superintendence of the building of the new St. Finbar's Cathedral. He was editor of the *United States Catholic Miscellany* for years, and his writings in this masterly publication were learned in theology, history, and general science. Dr. Lynch was distinguished now as a pulpit orator, a controversial preacher, and was identified with the history and hopes of the Catholic Church in the South. He added much to his reputation by his mild but learned controversy with Professor Thornwell of the South Carolina College, in which victory was adjudged to Dr. Lynch by all fair minded men.

On the death of Bishop Reynolds, in 1855, Dr. Lynch being then Vicar-General, he was appointed administrator of the diocese, and continued to discharge the duties of this office until 1858, when he was appointed third Bishop of Charleston. He was consecrated on March 14th, at St. Finbar's Cathedral, by Archbishop Kenrick of Baltimore, assisted by Bishops Portier of Mobile, Barry of Savannah and McGill of Richmond, and the last named prelate preached one of his most powerful sermons. The appointment of Bishop Lynch was received by both clergy and laity with universal approval. At the time of his appointment the bitter controversies between the North and South were approaching the sad culmination in civil war; Bishop Lynch, though an ardent sympathizer with the South and its people, took no part in the struggle, but bent all the energies of mind and body to the works of religion. The Bahama Islands were added to his diocese by the Holy See, and received a father's care from Bishop Lynch, who appointed Father Fillion pastor. The churches and institutions of the diocese were strengthened and built up, and religious and educational institutions promoted. By his powerful

sermons on public occasions, Bishop Lynch instructed Catholics in their religion and enabled Protestants to overcome their prejudices.

His administration as bishop of Charleston fell upon most disastrous times. The civil war was at hand and soon burst upon the country. South Carolina seceded from the Union in 1860, all the resources of the country were exhausted for the support of the Southern cause, and religion suffered. Within a year a most destructive fire broke out in the Eastern section of the city of Charleston, was driven by wind over its most populous portions, and finished its mad career near the northwest terminus, leaving in its wake a black belt through which General Shermans' Army could pass without opposition. The new cathedral, the pride of the city and result of Bishop Lynch's arduous labors, the residence of the Bishop and Clergy, the extensive diocesan library, and many valued treasures, souvenirs of Bishops England and Reynolds, with Church vestments, sacred vessels, and equipment, were all destroyed in one night. Convents, schools, and churches were lost. The insurance on the Cathedral was, through the oversight of the clergyman in charge of that department, suffered to expire, total loss was the result, and no portion of the calamity could be retrieved. The labors, efforts, and sacrifices of Bishops England, Reynolds, and Lynch were all lost, and humanly speaking, there was no hope for the future of the Church in the South, and especially in South Carolina. The bombardment of the City by the Federal fleet caused the population to fly from it for safety; poverty, want, and starvation stalked abroad, and anarchy resulted. General Sherman led his numerous army through the interior: the harshness of war was not tempered or mitigated, and ruin and desolation spread on all sides. The conflagration of Columbia involved in utter ruin St. Mary's College, the Sisters' House, and the Ursuline Convent, established by the Bishop with great labor

and heavy cost. All had gone down in fire and destruction.

Bishop Lynch, during the war, was appealed to to help his country, and he accepted a commission from the Confederate Government to go to France on a mission of peace. It is worthy of remark that the Catholic Church, while totally free from territorial shackles and incapable of tying herself to mere national limits as a divine institution, leaves her children, bishops, priests, and laymen, free to obey the calls of national and political loyalty, and thus was seen during the war the fact of several Catholic prelates in the North and South endeavoring to serve their respective sections by accepting missions to European governments. Bishop Lynch performed the perilous adventure of going out and returning, in the midst of blockading fleets and armies of siege or occupation, at great personal risk. He returned in safety to Charleston; but he found all his work and that of his predecessors destroyed, and his diocese ruined materially and financially. It is doubtful whether any portion of the Catholic Church throughout the world had ever been in a more deplorable and desolated condition. Fire, famine, and sword had devastated the land.

Bishop Lynch did not despair. He undertook to restore. He was met, first, by an overwhelming debt, already contracted before the war, for the ecclesiastical edifices and improvements of the diocese; second, by the destruction of all and the task of rebuilding everything; third, by an impoverished and despondent people. Bishop Lynch, with an almost broken heart, went forth to beg from door to door, from church to church, from city to city, from state to state, for the means of saving the cause of religion, education, and charity in South Carolina. We have seen him appealing to the more prosperous people of the North, from the pulpit or altar, and with tears even more eloquent than his fervid and touching words, for relief for his churches, convents, schools, and asylums. Most of his time from the close of the

war to the time of his death was spent in this herculean task. The debt of the diocese of Charleston at the end of the war amounted to two hundred and twenty thousand dollars, one hundred thousand dollars of which represented deposits of the poor in the diocesan savings-banks, all which was lost in the utter depreciation and worthlessness of confederate money; and the whole was represented by buildings now destroyed by fire and war. It is difficult to estimate the silent endurance, the patient toil, the matchless devotion of his large heart, or the immense ability of the man, that undertook such a task. That in the midst of such labors he was silent under blame is a fact in keeping with his noble character. Absence from his diocese, or even "non-residence," as some may have called it, was in his estimation a trifle when compared to the immense service he was then doing for his diocese, a service he could not have undertaken had he staid at home: a service indispensable to his people. Now all unite in justification of the sacrifices he made, of the labors he performed, the humiliations he endured, and the heart-rending straits to which he was reduced by his own generous, pious, and manly action. A large portion of the debt had become, under the law, barred by the Statute of Limitations, and could not be enforced against him; but the debt was an honest one, and he had too high a sense of honor to avail himself of such a means of relief. Even his impoverished people gave all they could in the midst of their ruin, and the Bishop resolved not only to pay off the old debt, but also to undertake the restoration of religion with its houses of devotion, education, and charity. For seventeen years Bishop Lynch devoted himself to this great work. His modesty in all this time of yearly labors and constant appeals was admirable; personally he had nothing to lose and nothing to gain: it was for others alone he pleaded. In the distasteful work of begging he faltered not; and the majestic form of Bishop Lynch became

an accustomed sight, his powerful and eloquent words became familiar sounds, throughout America and in parts of Europe, during this long, sad series of years. No one could gainsay the facts he related, humiliating as they were, or doubt the details of his history, or the results as he depicted them, and none could doubt the needs of the people for whom he pleaded. Without organizing any regular or concerted movement in his behalf, without resorting to public agitation or co-operation, he depended alone on his personal appeals. Considering how each audience appealed to saw pressing needs for religion at home, Bishop Lynch's efforts were generously responded to and wonderfully successful. The Cathedral, the Bishop's house in Broad Street, the Male Orphan Asylum and the churches rebuilt, restored, or relieved, must have cost a very large sum. The diocese and its works arose from their ashes, under the magic of his eloquence and untiring perseverance. The large sum of money we have mentioned, which is much larger for Charleston than it would be for any Northern city, town, or even village, was raised and paid over to within fifteen thousand dollars of the amount, and it can be said on the highest authority that four-fifths of the amount was raised by Bishop Lynch's individual exertions outside the State of South Carolina. Had he lived a short time longer, he would have been cheered by the payment in full of every cent. But he had given his strength, his labor, and his life for his people. His greater reward was now at hand.

He restored comparative prosperity to the diocese of Charleston, and left all things advancing well. He originated a plan and wrote an able letter for organizing schools to educate the colored people of the south. In order to afford to the state of North Carolina all the benefits connected with the administration of a local Bishop, he procured its erection into a vicariate-apostolic in 1858, with the Right Rev. James

Gibbons, now Cardinal Archbishop of Baltimore, as its Vicar-Apostolic. He also obtained the appointment to the see of St. Augustine of the able and laborious Bishop Moore, whom he consecrated at Charleston, in 1877. In the Councils of the Church Bishop Lynch was a conspicuous figure, both by his grand, majestic, and senatorial appearance and bearing, and by his learning, wisdom, and experience. In his visits to Rome he received marked attention, both on account of his personal merits and learning, and on account of his special knowledge and peculiar fitness to advise the Papal authorities on American ecclesiastical affairs. From the time of his return from Rome, a young priest, to the time of his death, he attended the Councils of Baltimore, both Provincial and Plenary, and in this Senate of the American Church his theological and general ecclesiastical learning, wisdom, prudence, experience, and identification, in mind and soul, with all that is American and Catholic, he left a valuable and enduring impression on the future history of our Church. The venerable Cathedral of Baltimore often rang on these occasions with his manly eloquence and colossal thoughts, clothed in the richest treasures of the English language; his sermons abounded in religious and general history, dogmatic truth, and Catholic charity. He was one of the Fathers of the Vatican Council, and few of the Doctors there assembled did better service either by words of learning, or by acts of loyalty, by dignity of deportment or by solid work. He earnestly supported the definition of the dogma of Papal Infallibility.

As an eloquent pulpit orator, a learned lecturer, a profound scientist, a cogent dogmatic controversialist, and exhaustive reviewer and essayist, Bishop Lynch had few equals. Though not as logical or exhaustive as Bishop McGill, nor as overwhelming and gorgeous as Bishop England, nor as popular and triumphant as Archbishop Hughes, he was equal if not

superior to them in grand simplicity, in varied learning, and scientific attainments, and in ever-ready and exhaustless resources. Whenever a grand sermon was needed for the consecration of a Bishop, the dedication of a cathedral or church, the founding of a college or asylum, or the funeral of a distinguished citizen or prelate, Bishop Lynch was most available; and so too for a learned lecture on almost any subject, for a thoughtful and entertaining speech at public dinners, and for all occasions of good citizenship and exalted churchmanship. His great lecture on the *Discovery of America in the* 10*th Century by the Northmen* is one of the most learned and one of the earliest on that antiquarian subject; it was in advance of the present affirmative convictions of most of the learned men of the present day. He left not only all Catholics, but all Americans, in his debt for his able contributions to our literature. His letters on the Vatican Council, written from that august assembly and published in the *Catholic Word*, are elaborate and learned expositions of that great event. Among other articles of marked ability from his pen may be mentioned those on the *Divine Nature of God;* the *Liquefaction of the Blood of St. Januarius*, (which have been published in Book form); *the Translation of the Remains of the Deceased Bishops of Boston*, (a production savoring of the real tone of the Catacombs united with the vigor of the nineteenth century); *The Transit of Venus; The Tunneling of the Alps; Artesian Wells*, and his *Report on the New Well*, as chairman of a scientific committee appointed by the common council of New York; *Sermon on the Infallibility of the Church*, at St. Augustine's Church, Bridgeport, Connecticut; *Catholic Organization*, before the N. Y. Xavier Union; Lecture on *What to Read and How to Read;* Sermon on *Bismarck and the Catholic Church*, at St. Stephen's Church, Brooklyn; *Sacred Architecture and Archæology*, at the dedication of St. Mary's Church, Milford, Massachusetts. Bishop Lynch was not only a scholar in

languages, ancient and modern, canon law, theology, history, and general literature, he was also an accomplished astronomer, geologist, archæologist, mathematician, political economist, and was well versed in applied science generally. With the ocean currents, with the laws of storms, with physical phenomena of every kind, he had an intimate acquaintance. Of the progress of the Charleston eddies he was a close student. Upon the revival of the Isthmian Canal project by M. de Lesseps, Bishop Lynch, in his spare moments, undertook to read up the whole subject of Interoceanic Canals and Railways. At the time of his death he was also engaged upon a work intended to demonstrate, in the light of the latest archæological and ethnological discoveries, the absolute agreement of Science and the Mosaic Revelation. Few possessed the same amount of literary and scientific energy and activity. He was a contributor to *the American Catholic Quarterly Review*, and revised and edited the American edition of *Deharbe's Series of Catechisms.*

With all his learning, Bishop Lynch was humble, unostentatious, simple, and companionable. While prosecuting his work for the relief of his impoverished diocese he was frequently a favorite guest of the late Cardinal McCloskey, of New York, who enjoyed no pleasure more than the genial, sociable, and learned companionship of Bishop Lynch. His soul abounded in the virtues of a Christian life. The most conspicuous of his virtues, the one he tried most to conceal from the observation of men, was his unbounded charity. Twice in his active and checkered career he showed his Christian Charity in time of pestilence. In the epidemic of the yellow fever at Charleston, in 1848, he took personal charge of one of the hospitals, and caught the fever in his ministrations to the unfortunate patients. Again in 1871, on the breaking out of the same disease, though in feeble health and exhausted from his travels, labors, and misfortunes, he returned in great haste

to Charleston, and entered upon the most unsparing labors and exposures. Well might such a man, such a citizen, such a Christian, and such a prelate, be respected in the South and in the North, as well as beyond the Atlantic.

Bishop Lynch's robust health and powerful frame had to yield to time, labor, and exhaustion. He underwent a painful surgical operation at Boston, 1877. This, so far from affording him relief, only increased his sufferings. His physicians advised rest, repose, and quiet for the wearied laborer; but the needs of his diocese demanded constant travel, both at home and abroad. These labors he continued; even when the least travel or exertion told severely on him, he continued to travel and beg for his dear flock at home. The labors he endured in the visitation of his diocese were very severe, most painful, and exhausting; the diocese was large and thinly settled; Catholic country stations were far apart, and the means of transportation and travel poorly provided and uncomfortable. Yet he went through this fatiguing work at times when his health and his physicians demanded that he should lie in his bed, or in his easy chair. His visitation of the upland district of South Carolina, in the autumn of 1881, in his weak condition, brought him to the verge of death, and he only returned to Charleston when his work was performed. It was Christmas tide, when the Bishop wished to be united with, and to be leading, his own Congregation in the beautiful devotions of the nativity. But at Christmas he was prostrated on a bed of sickness. He had hoped that, after all his travels for his flock, he would now have the consolation of dying among them. He caused but little publicity to be given to his illness, and the community, in which all were his friends and children, and in which, after an association of nearly half a century, he had not a single enemy, his alarming condition was not known. But the wearied Prelate and Shepherd gradually sank, and on the morning of Sunday, February

26th, 1882, the announcement of his sinking condition in the newspapers was followed by the sad tidings of his death, given out in the Catholic churches at late Mass. His death thus was a surprise, a shock, to the whole community, so unostentatiously does the true and humble Christian pass from this worldly stage. His death was most painful, but his long sufferings were borne with Christian patience. A fortnight before his death, his physicians recommended a trip to Florida, but his sufferings prevented. A final surgical operation was resorted to, as a last hope, but in vain. He now met death courageously and humbly. As he had so long taught his people how to live, he now gave them an example of a Christian death. His last profession of faith was uttered from his heart; his docility and obedience to all suggestions for his medical treatment were simple and easy, for he respected all authority, human and divine. He was conscious and devout to the last, received the last sacraments most piously, gave his benediction to all present, and expired with prayers on his lips. His funeral was a marked tribute from the whole community without distinction of creed, politics, color, or nationality. He was regarded as a public benefactor, his death was a public calamity. He was buried in the vault erected for him, in the spot where the altar of the original Cathedral of St. Finbar stood, and beside the illustrious Bishop England and the good Bishop Reynolds.

RIGHT REV. JOHN McGILL, D. D.,

Third Bishop of Richmond, Virginia.

John McGill was the son of James McGill and Lavinia Dougherty, and was the oldest of ten children. His father was born in the County Derry, Ireland, in 1770. He first came to the United States about the year 1788, when he was eighteen years old, and after remaining several years and making up his mind to make his permanent home here, he returned to Ireland and married his wife in the County Donegal. Soon after their marriage, Mr. and Mrs. McGill came to America and settled in Philadelphia, where the husband went into business. John McGill, the future bishop, was born in that city on November 4th, 1809. His parents remained there until after the birth of their sixth child. In the winter of 1818–19, the father and mother, with their six children, removed to Kentucky, regarding the West as a more favorable part of the country for starting in life his rapidly increasing family. Embarking in a flatboat at Pittsburg, they landed at Louisville after several weeks of tedious travel. The absence of a church at Louisville, and the existence of one at Bardstown, the see and residence of Bishop Flaget, determined Mr. McGill to remove to the latter place. The father of the Bishop was a man of excellent natural ability, of great force of character, fond of acquiring knowledge, and fully appreciative of the advantages of education. His knowledge of the Catholic faith embraced not only its fundamental principles, but also its theological and historic proofs. Bishop Flaget and his clergy held him in high esteem, and he became a leader in the Catholic circles of Bardstown. At Bardstown

there also existed the means of educating his children. John was one of the three first students who entered the classical course of St. Joseph's College, at the age of eleven years, and he was distinguished as a pupil both for his industry and his capacity. He graduated in 1828, taking the degree of Bachelor of Arts. His first choice of a state of life was the holy ministry, not the law. He commenced his ecclesiastical studies, in 1824 or 1825, at St. Thomas' Seminary, under Rev. F. Deriga, and continued his studies for several years. He then returned to secular life, and studied law under a prominent lawyer of Bardstown, Gov. Charles A. Wickliffe. Not long after receiving his license as a lawyer, he went to New Orleans and commenced business at the bar; but after six months he returned to Bardstown and entered into partnership with Hon. Thomas Chilton. At New Orleans, and at Bardstown especially, he acquired great reputation at the bar, particularly for his varied and exact knowledge and ability as an advocate. His law studies and training were of great service to him in after life, and his methods of arranging his subject into points and preserving, throughout his powerful sermons on dogma, the plan of a well digested brief, enabled the most careless hearer to recognize the forensic style of argument. But, like another Liguori, he abandoned the bar for the altar, the forum for the pulpit. His success at the bar secured his worldly fortunes, and he astonished all by his change of vocation. His theological studies were made partly at St. Thomas' Seminary, at Bardstown, for two years, and were completed at St. Mary's Seminary at Baltimore. The truly ecclesiastical training he received under those illustrious educators of the clergy, the Sulpitians, bore good fruits. He was ordained by the saintly Bishop David at Bardstown, on June 13th, 1835. His first mission was at Lexington, Kentucky, where, at St. Peter's Church, he was the assistant of Rev. Edward McMahon. He was subsequently at Louisville

the assistant of Rev. Martin J. Spalding, afterwards Bishop of Louisville and Archbishop of Baltimore. At Bardstown Cathedral he alternated on Sundays with Dr. Spalding in giving a remarkable and celebrated course of conferences on the Faith, which accomplished great good among Catholics, and led to conversions among Protestants. At Lexington and Louisville his zeal as a priest, his mildness and charity to all, his kindness to the poor, and his sincere piety, humility, and devotion to his duties, have left his name in benediction, His intercourse with the laity was always, both as priest and bishop, kind and sympathetic, dignified and yet companionable, just and discriminating; their co-operation in works of the Church upon society he always invited and appreciated.

In 1838 he made his first visit to Europe, sent by the Co-adjutor Bishop Chabrat to escort back to Kentucky the saintly Bishop Flaget. He made a somewhat extended tour, including a considerable stay at Rome, where he visited the famous shrines, entering the catacombs, and gathering impressions and records of everything he saw. He was not an idle traveller or curiosity hunter, but a close observer of events and a reflecting student of the antiquities of the Old World. The results of his observations were given to his friends at home in a series of published letters, as graceful and fluent as they were learned and instructive. His visit to Europe was also made to recruit his health, which was impaired by confinement to his studies. Besides being versed in the dead languages, Bishop McGill was master of several modern languages, and was easy and fluent in the use of them. He returned from Europe in 1839, accompanying Doctors Flaget and Purcell. He was appointed assistant to Dr. Spalding at Louisville. At this place, with the consent of his Bishop, he became the Editor of the *Catholic Advocate*. His fine literary habits, critical judgment, and exquisite taste, together with his varied and valuable store of knowledge and his systematic

methods of thought and arrangement, rendered the *Advocate* one of the most entertaining, instructive, and useful journals of the country. He abandoned the merely defensive, and assumed the aggressive, waging war against Protestantism with great effect. His sermons also were an important element in the religious education of the people of Louisville. His dogmatic discourses became a part of the religious history of the city. It was here that his first public controversy occurred. The subject was *the Origin of the Church of England.* It was with the Rev. Mr. Craig, of the Episcopal Church, and was published in the form of a pamphlet containing the letters of the two controversialists. The second controversy was also at Louisville, and his antagonists were a combination of five Protestant clergymen, called in the papers of the day "The League." It was also during his pastorate at Louisville that his industrious pen and studious mind produced two religious works, "*The True Church,*" and "*The Life of Calvin,*" the latter being a translation. At this period he was assistant of Rev. Ignatius A. Reynolds, afterwards Bishop of Charleston, and on the appointment of Dr. Reynolds to the Episcopal chair, Dr. McGill became pastor of the church of St. Louis in Louisville. He continued in this service until 1850. At this time the diocese of Richmond, Virginia, was divided by the Sovereign Pontiff: Bishop Whelan was transferred from the see of Richmond to the see of Wheeling, and, on October 10th, Dr. McGill received the Papal Bull appointing him to the see of Richmond. He was consecrated as a Bishop on Sunday, the tenth of November, 1850, at Bardstown, by the most Rev. Peter Richard Kenrick, Archbishop of St. Louis, assisted by Bishops Spalding and Miles. "So much endeared to the hearts of the people of Kentucky," writes one of his flock, "had their worthy pastor become, that it was with no small degree of reluctance that they relinquished their claim to his eminent services." Bishop McGill repaired at once to his new field of labors: a field in

which the Church was poor in means, weak in numbers, and embarrassed with many difficulties.

In 1856 Bishop McGill, on the invitation of several Catholics of the place, visited Fredericksburg and celebrated Mass and preached one of his masterly sermons in the Court House. His voice awakened the religious echoes of three hundred years of the past, for near that spot where he then officiated the sacred offices of the Church, with chant and Litanies, resounded more than three hundred years ago from the banks of the Chesapeake, then called St. Mary's, to the Rappahannock. The first governor of Virginia was the famous Spaniard Don Pedro Melendez, a devout Catholic; and the first Christian minister that trod her virgin soil was a Dominican monk. Thus Virginia was Catholic before she was Protestant, and this was eight years before Capt. John Smith was born. In 1566, Melendez sent an expedition from Florida to the Chesapeake, accompanied by two Dominican Fathers. But as the cross could only advance in that region with the progress of Spanish dominion, the missionaries abandoned the country with the relinquishment of the enterprise of temporal conquest by the Spaniards. In 1570, the Jesuit mission of Florida having been previously erected into a vice-province, the Jesuits extended their missionary efforts along the coast of Georgia, the Carolinas, and Chesapeake Bay. On the tenth of September, 1570, guided by no less a voice than that of St. Francis, John Baptist Segura, and Father Luis de Quiros, and Brothers Gabriel Gomez, Sancho Zevallos, Peter de Linares, John Baptist Mendez, Christopher Rédorido, and Gabriel de Solis landed at Axacan or Jacan in Virginia, and soon a little log chapel on the Rappahannock resounded with the sacred ritual repeated by Bishop McGill in 1856. The treachery of Velasco, the Indian convert, resulted in the martyrdom of the Catholic missionaries and extinction of the mission in February, 1571; the little log Chapel was termed "*La Madre de Dios*

de Jacan." The second St. Mary's on the Rappahannock, or Church of the Immaculate Conception, was begun by Bishop McGill laying its corner stone, June 27, 1858, and by him was dedicated on March 20, 1859. The list of pastors embraces the names of a succession of worthy priests, and amongst them was the learned and zealous Dr. Becker, first Bishop of Wilmington, Delaware, now of Savannah, then a missionary priest in Virginia.

On December 7th, 1856, St. Patricks' Church in Norfolk was burned. Father O'Keefe collected sufficient funds, with the insurance money, to rebuild the edifice. Bishop McGill laid the corner stone, March 25th, 1857; on October 2d, 1858, he consecrated the principal altar, and the following day he blessed the church. On September 19th, 1858, he laid the corner stone of St. Mary's Church at Fairfax Station. On October 4th, 1858, he blessed the church at Portsmouth. On June 12th, 1859, he laid the corner stone of St. Patrick's Church at Richmond. On September 9th, 1860, he laid the corner stone of the Church of St. Mary Star of the Sea at Fortress Monroe.

Bishops McGill of Richmond, Gartland of Savannah, and O'Reilly of Hartford, all consecrated on the same day, Feast of the Patronage of the B. V. M., but at different places, were allowed by the Holy Father, by rescript from Rome, to celebrate their anniversaries on that day each year, whatever its date. Bishop McGill arrived in Richmond on Friday, December 6th, 1850, and preached, the following Sunday, the first of his brilliant sermons in that City.

His episcopal administration was a zealous and laborious one. The Church of Virginia had few churches, few priests, and few resources. The tide of immigration did not set in that direction, and hence the Catholic population did not increase rapidly. But so far as it did increase, the increase was almost entirely a pure gain to the Church. It was not a transfer of Catholics from Europe to America, with a large

percentage of loss to the Church. Some of the most intellectual citizens of the South sought truth and peace in the bosom of the Church under his lucid instructions. A Catholic population emigrating from one part of the world to another occasions a loss to the Church, as by the statistics has been ascertained. But to gain souls to the Church from among non-believers is a truly apostolic work. Such was Bishop McGill's vocation in Virginia. He organized into congregations all the Catholic elements of population he could find. He dedicated some eight or nine Catholic churches in his diocese, and these results were the fruits of hard labor under great difficulties. Among the churches dedicated, were those of Richmond, Norfolk, Fortress Monroe, Fredericksburgh, Fairfax Station, and Warrenton. Bishop McGill did not allow poverty or pride to stand in the way : he gave his flocks the best he could, small and simple chapels, but they were the scenes of true devotion.

Bishop McGill introduced the Sisters of Charity from Emmittsburgh into his diocese, in 1867. He established the community of the Sisters, and a school on Church Hill, in connection with St. Patrick's Church and under the superiorship of Sister Mary Innocent (Cunningham) in a rented house on the West side of Twenty-fifth Street, between Broad and Grace Streets. On the 25th of March, 1868, the Sisters were incorporated under the title of "The Sisters of Charity, of St. Patrick's School." They subsequently purchased their present site on the East side of Twenty-fifth Street, near Franklin, and have maintained an excellent school ever since.

He also introduced into the city of Richmond, as Bishop Whelan had already done in Wheeling, the Nuns of the Visitation, in 1864. On August 23d, 1864, he had purchased the half square on Church Hill fronting on Grace Street, from Mr. Thomas Ellett, executor of Loftus N. Ellett, for $15,000. An excellent female school was the result of this effort, and it

has been successfully maintained ever since. He enlarged his Cathedral and founded St. Joseph's Orphan Asylum for the Sisters of Charity.

In 1854 Bishop McGill made a triumphant vindication of the Catholic Faith and morals against the attacks of the late Robert Ridgway, in a series of letters, covering a wide range of inquiry. These letters were characterized by great power and conclusiveness, and won for the Bishop and the Catholics the sympathy and friendship of many eminent Protestants. During the Southern war, while Richmond was cut off from the rest of the world, he prepared a masterly work on Catholic doctrine and teaching, entitled, *Our Faith the Victory*, in order to supply religious instruction to his people, then so isolated. In 1858 he preached the sermon on the occasion of Dr. Lynch's consecration as Bishop of Charleston. This masterly effort, like many others of Bishop McGill, was reproduced at large in the Catholic papers of the day. It was divided into three leading parts: first, the *Matter of the Church;* second, *the Form of the Church;* and third, *the Living Connecting Spirit of the Church.* He never ascended the pulpit without preparation, and never, even then, without a certain nervous agitation, which he endeavored to overcome by reading an announcement or a text from Scripture before beginning his discourse. As soon as he got fairly at constructing the links of his chain of logical argument he was at home, and carried everything before him. He was a man of learning in theology, canon and civil law, the classics, and English literature. His tall figure, serious aspect, modest demeanor, close logic, and gesticulation, added to the force of his sermons. The arrangement and subdivision of his sermons were remarkably clear, lucid, profound, yet simple. He was not one whose services to religion were confined to his own diocese, or to any locality. He was called on to preach in various cities, in America and Europe, and whether it was in Richmond, Char-

leston, Baltimore, Cincinnati, Louisville, Paris, or Rome, the impression he always made was profound and lasting. During the Council of the Vatican at Rome he delivered a magnificent public discourse. Bishop Janssens thus describes him as a public speaker and pulpit orator: "As a preacher he was peculiarly noted for his logical turn of mind, completely exhausting a subject, and meeting, without often propounding, every objection. His arguments were very forcible, expressed in chaste and vigorous language. As a rule his sermons were calm and dignified, but at times he grew animated, carrying his audience spellbound with emotion and conviction." Archbishop Kenrick of Baltimore said of Bishop McGill's sermons: "A fine memory enables him to utilize all he ever learned. When he has finished his sermon, nothing more can be said by any one else." At times he was eloquent and pathetic; but his eloquence was usually the eloquence of truth, eloquence simple in grandeur, logic, and conviction. At times his sermon was ornate, embracing the play of imagination and fancy. Literary and classic adornments were added with effect.

Bishop McGill was charitable in every sense of the word, for he not only never turned a poor person away empty-handed, but he never allowed any one to say in his presence anything derogatory of another. During the civil war between the North and the South, though his sympathies were with his own flock, his charity was not confined to them; the federal officers and soldiers taken prisoners and held in the Libby prison were objects of his especial attention, and many acts of generosity did he perform for them. He was not only gentle, but he was also tender hearted, and often when listening to little dialogues or dramas of the school-children, his eyes filled up with tears. Towards his priests he was very lenient, and would enforce the laws of the Church when he saw no possible hope of reform, even when prudence would have suggested their enforcement sooner. In his kindness of

heart, he was too ready to listen to wandering priests, who, when received into his diocese, gave him trouble.

With his great learning and powerful oratory, Bishop McGill was remarkably humble, simple, and childlike. While not a financier, his native instinct led him to avoid debts for ecclesiastical works, and though his diocese was poor, it was out of debt. He was guileless. If in passing he saw any simple article that struck his fancy he would buy it at once. Once, while walking in Richmond with his Vicar-General, he saw some peanuts for sale in a miserable-looking store. "Come in," said he, "I want to get some peanuts." "No, no, Bishop, do not go in there, I will get you some at home." "Well sir, as you have not provided them, I will get them for myself." On going into the shop the Vicar-General, Father Mulvey, who relished a joke, adroitly managed to get the Bishop involved in a religious dispute with the old colored man while he was purchasing the nuts. On this occasion the Bishop was as earnest, serious, and logical, as he usually was in the pulpit. He had an easy victory over his humble antagonist, but without convincing him; but his ardor of debate did not cause him to forget to secure his peanuts, which he seemed to relish the more for the incident. So also, if passing the market, he would purchase a pair of chickens, or eggs, or fruit, and carry them home in his hands. The hucksters sometimes got the better of him in these dealings, for the Bishop did not suspect the honesty of any one. He was not unfrequently imposed upon by those whom he assisted in his charity, and these occurrences sometimes enabled his priests or friends to tell a good joke on him, in which the Bishop could not see the logic, much less the fun. On one occasion he gave a beggar his own tall hat, which had the Bishop's own name in it. The next night the graceless fellow, having then inspected the premises, made a raid on the Bishop's chicken-coop and carried off many of his fowls. In his hurry to escape the thief left his hat behind.

When the theft was discovered, the hat seen near by, and on examining the latter, the Bishop's name seen written in the crown, the clergy of the house playfully accused the Bishop of stealing his own chickens. The joke was a good one, but the Bishop seriously refuted the story by unanswerable logic.

He was thrice summoned to Rome by Pope Pius IX.; in 1854, on the occasion of the definition of the dogma of the Immaculate Conception; again, in 1867, at the centenary of the martyrdom of Saints Peter and Paul; and again, on the Assembly of the Vatican Council, where he was considered one of the finest intellects among the assembled Fathers. In the private deliberations of the American Bishops at the American College, his judgment and learning carried great force. He carried with him to Rome, on the latter occasion, a firm and life-long belief in the dogma of the Infallibility of the Pope in definitions of dogma and morals and while addressing *ex cathedra* the Universal Church. In the National Council of the American Bishops in 1866 he took a useful part. It was also in the diocesan synod, that his training and education as an ecclesiastic shone with lustre. The same was manifest in his fine pastoral letters. His diocesan synods were admirable, and added wise legislation to diocesan statutes.

While attending the Vatican Council his health became greatly impaired, and he lost the use of one of his eyes almost entirely. But these sufferings were only symptoms of a more serious disease, which was sapping his strength and undermining his constitution, the disease of which he died, cancer of the stomach. On his arrival in New York from the Council, he was detained sometime by his infirmities, and there both nature and art struggled to restore this man of God. On returning to Richmond he lingered some time at the point of death and suffered much. His last days and hours were worthy of a Christian, worthy of a bishop. His

intellect was clear, his piety was most tender, his patience edifying, and his humility noble. Before receiving Extreme Unction on his death-bed, he recited the Confession of Faith, and was frequently stopped in the recital by his emotion and by his tears. When asked one morning by one of his priests if he was afraid to die, he turned his full face upon him and asked, "Who would not be afraid to meet his judge?" In a chapel adjoining his bed-room mass was said every morning during his last illness, and he responded like an assistant serving mass. He expired on January 14th, 1872. His virtues, his learning, his eloquence, his humility, had endeared him to the hierarchy, to the people, and to all without distinction of belief. His funeral was one of the most solemn and imposing ever witnessed in this country. He was buried in his own Cathedral chapel. When permission was asked of the City Council of Richmond to bury his remains there, a permission readily granted, Col. Wynne, a Protestant member said: "When, in 1866, I saw all the American Bishops, assembled in National Council, pass in procession, I felt proud of Virginia; for the Bishop of Richmond was like Saul among the prophets, head and shoulders above his compeers; not only in stature, but in dignity, grace, and intellectual attainments."

It is to be regretted that Bishop McGill's sermons on Catholic faith, dogmas, and morals have not been preserved. They would constitute a valuable legacy to the Church. While there have been many that excelled him in the missionary field, there have been few that equalled him as a learned, able, eloquent, logical, and convincing expounder of revelation, tradition, and religion. With his great learning and ability, he was humble, simple, unassuming, and deferential to the humblest of his flock. He has been known, when he felt that he had been unjust to one of his priests, to fall upon his knees and beg his pardon. Bishop Lynch, whose

consecration-sermon was preached by Bishop McGill, now preached the latter's funeral discourse; he said: "Bishop McGill died in the harness of a bishop."

RIGHT REV. AUGUSTIN VEROT, D.D.,

First Vicar-Apostolic of Florida, Third Bishop of Savannah, and first Bishop of St. Augustine, Florida.

Augustin Verot was born at Le Puys, France, on May, 1804. Pious and sedulous from his earliest years, he studied grammar and the classics in his native town, and having finished his classical course at the age of sixteen, he resolved at once to devote himself to the sacred ministry. He went to Paris, entered the seminary of St. Sulpice, and there made his course of philosophy and theology. He had for his professor in dogmatic theology the venerable Mr. Hamon, who died in 1875, curé of St. Sulpice, and for his fellow-students, the distinguished Dupanloup, Bishop of Orleans, and the great Dominican friar and preacher, Father Lacordaire. He was ordained priest by the saintly de Quelen, then Archbishop of Paris, as was stated in Bishop Verot's own hand-writing at the bottom of an humble framed picture, which he religiously kept as long as he lived as a souvenir of this important event in his life. He soon afterwards became a member of the society of St. Sulpice. In 1830 he was sent by his superiors to Baltimore, where he served for several years as professor in St. Mary's College and in the Sulpitian Seminary. In this position he helped in training many of the excellent priests of the archdiocese of Baltimore.

Trained in the best schools of France, Father Verot was a learned man in human and divine sciences, and his manuscripts on philosophy, theology, and holy scripture would form several large volumes. His sermons, both before and after he became a bishop, were models of fine English diction, pro-

found learning, and piety. At home in the learning of Canon Law, Church History and Polity, Patrology, rubrics and liturgy, he was frequently consulted by other divines, and was ready with an answer. He did not seek publicity, but several of his written articles, his fine Pastorals, and his historical and dogmatic lectures, entitle him to be ranked among American ecclesiastical writers. In 1853 he became pastor of the Church of Ellicott's Mills, near Baltimore, where his zeal and his labors were equal to his learning. It was a great edification to all to see this learned man sedulously performing all the details of missionary life, walking, fasting, preaching, hearing confessions, visiting the sick and poor, and sharing with them all he had. Archbishop Gross, who was one of his successors in the See of Savannah, writes to us:—

"You know that Bishop Verot was for many years pastor at Ellicott's City, Md. I was a little college-boy at the petit seminaire St. Charles; Bishop Verot edified us all by his assiduous care of the many slaves belonging to the Carroll family, whose estates adjoined the college grounds. I remember him also as a great favorite among the college boys. His many anecdotes, his love for a good joke, and his hearty laughs endeared him to young hearts. His memory is greatly revered in Georgia, for his many saintly qualities, and his unbounded zeal, his unsparing toil, and great asceticism, caused him to be regarded as a saint by all.

Such a man could not escape the notice of others, and his reputation in the Church was high, notwithstanding his humility. Archbishop Hughes was anxious to secure his services as superior of the Ecclesiastical Seminary he was about to establish at Troy, New York, in 1857. At the nomination of bishops, he was appointed by the Holy See Bishop of the new Vicariate-Apostolic of East Florida, created by Papal Bull of January 9th, 1857, under the title of Bishop of Danabe *in partibus*, was consecrated by Most Rev. Francis Patrick Ken-

rick, in the Cathedral of Baltimore, on April 25th, 1858, the assistant prelates being Bishops McGill of Richmond and Barry of Savannah, and the newly consecrated Bishop of Charleston, Dr. Lynch was present. Bishop Verot was attended by Very Rev. B. Madiore of St. Augustine, and Rev. Alexis J. Elder as his chaplains. The Rev. Dr. Charles I. White was the preacher, who referred in eloquent terms to the antiquity of the Church in Florida, where more than two hundred years ago religion was in a flourishing condition, had its churches and convents, and was illustrated by the holy lives and deaths of men of apostolic zeal and piety. Now, he said, three or four laborious and faithful priests, and a few poor churches were all that escaped the destroying neglect of the Spanish colonial system. He then paid a well merited tribute to the new Bishop, and predicted that his industry, zeal, and ability would soon make Florida, in its religious fruits, again become worthy of its beautiful name. The poverty of the Church in Florida was reflected by the poverty of its new Bishop; for so generous to the poor, and so detached from all love of worldly riches and goods had Bishop Verot been, that he was destitute of the necessary means of equipment and travel. His many friends in Baltimore united in presenting him with a handsome outfit. After his consecration, his first official act was to attend the Ninth Provincial Council of Baltimore, which convened on May 2d, 1858. At the second public session of the Council, Bishop Verot offered up the Solemn Requiem Mass for the Deceased Prelates. On May 29th, he left Baltimore, accompanied by Father Madiore and Mr. Birch, a theological student, for the newest diocese and the oldest Catholic settlement in the United States, where, for the first time in the United States, Holy Mass was said, an event which is quaintly commemorated by an interesting old painting hanging on the walls of St. Augustine's Cathedral. The loss of his fatherly and zealous services was dearly felt by

the flocks which he had attended in Maryland, as was most earnestly testified by the people. At Sykesville the last religious service he held there was mingled with the sighs and sobs of the Congregation. At Clarksville, the children of his own toil and instruction regarded their loss as irreparable. The scene at Doughoregan Manor, the estate of Charles Carroll of Carrollton, was truly unique and touching, for the colored servants, to whom he had been a true father, assembled in their best attire, and poured forth their feelings in pathetic strains of sacred music, and knelt with profound veneration to receive his benediction; each one brought a present, simple, but expressive of their love and gratitude. At Ellicott's Mills, the last weeks of the Bishop's sojourn were one succession of testimonials of affection; numerous addresses were delivered, presents made, and ovations tendered, amongst which can only be mentioned those from the pupils of the Christian Brothers, by the children, by the colored people, and by the societies he had formed. At Baltimore, the Young Catholic's Friend Society escorted him to the steamer in a body. He arrived at St. Augustine on June 1st, accompanied by Bishop Barry of Savannah, Father Madiore, and Mr. Birch, and was welcomed by a general turning out of the entire population of the City, the ringing of the bells, and the pressure of all classes forward at the Cathedral, to kiss his ring, and receive his blessing. On the following day he made his solemn entrance into the ancient Cathedral, and his address to the people on this occasion was worthy of his Apostolic life. On the 3d, the feast of the Blessed Sacrament, he celebrated Pontifical High Mass, and Bishop Barry preached an impressive and appropriate sermon. On Friday, the 4th, he visited the young ladies' school, where he was welcomed by a beautiful address from the pupils.

Addresses were also made by the Catholic Benevolent Society and by the colored people on Sunday. All these

several manifestations of welcome were accompanied with presents, that of the colored people being a beautiful cross. The good Bishop, by constitution and religious habit of a cheerful and benign disposition, was truly consoled by these joyous testimonials, which gave a new impetus to religion. It was Dr. Verot who revived the memory of Florida's saintly missionaries and martyrs; he cited the examples of the departed for the encouragement and stimulation of the living; the names of Florida's first Bishop, Juarez, of Cancer, and the bands of Floridian missionaries, whose blood had sanctified the soil, were brought forth by him, and his own saintly example seemed to revive the best ages of the Church.

Bishop Verot was among the first to publish the material capabilities and resources of Florida to the world, and to invite immigration and those cultures that have since made Florida prosperous. He gave information of the kinds of grapes and other fruits and vegetables, that would flourish in that soil, the quieted state of the country after the Indian war, the disappearance of the insect that destroyed the orange, the prices and qualities of lands and the choice places of settlement, and appealed to Catholic immigrants throughout the country to make Florida their home. In November after his arrival he issued an able, energetic, and beautiful pastoral, inviting zealous missionaries to come and labor in the Lord's Vineyard of Florida, and Catholic settlers to come and cultivate the soil and establish their homes. This pastoral is full of good and practical advice and suggestions to the people. Difficult as was the travel of that country, his energy found means of visiting every settled part of it, and thus perform in person the missionary work of instructing the people, organizing congregations, preparing children for their First Communion and Confirmation, administering those sacraments, hearing confessions, and selecting places and forming plans for permanent missions, and even for building

chapels or churches. His visitations were full of arduous apostolic labors. As early as the last of November, he had visited intermediate places and reached the distant town of Tampa, where he appealed to the people to build a church, at once secured a large sum of money for that purpose, commenced the work, and named it St. Louis, in honor of Father Louis Cancer, who had suffered martyrdom on that coast over three hundred years ago, and by the recital of whose example he sought to stimulate religious zeal amongst his flock. He repaired the Cathedral at St. Augustine, one of the most interesting religious relics in the country, using for this purpose the cochina, or shell conglomerate from the waters of St. Augustine, of which material the entire structure is built. He sought out and discovered the foundations of the Chapel of Our Lady of Milk, Nuestra Signora de la Leche, had them dug out and restored the Chapel. This spot is hallowed by the martyrdom of Father Rodriguez, who, when the infuriated Indians burst into the Chapel and told him to prepare to die as Father Corpa had just died at their hands, requested permission to say mass first, a request which to his joy they granted; he then robed himself and offered the mass of his own *requiem*, during which the Indians sat in moody silence; when he had finished the Holy Sacrifice, he unrobed and knelt at the foot of the altar, and there he received his death-stroke. Having restored this sacred oratory, Bishop Verot erected there a fine statue of the Virgin Mother suckling the Divine Infant at her breast, as he himself said, "in order to preserve ancient devotions." He also restored the old Spanish Cemetery, where Father De Corpa fell a martyr to the faith, under the stroke of the tomahawk, while praying before the altar. He enlarged the Church of St. Mary Star of the See at Key West. At Jacksonville there had been a large and comparatively comfortable Church and residence, which were destroyed by fire through

the culpable carelessness and bigotry of soldiers in possession of the city after its occupation by the Federal Army. The military authorities, regretting this unfortunate occurrence, gave boards for a temporary shelter for the Catholics to serve in, the Bishop made an appeal to the Catholics of Baltimore and other places in the North, and he succeeded, with their assistance, in erecting the present substantial Church of the Immaculate Conception and the large and comfortable brick residence for the pastor and for missionary priests going and returning between Jacksonville as a central point and the country missions. In this building is a large library room, where he and his worthy successor, Dr. Moore, have made good progress in establishing a fine ecclesiastical library for the use of the priests of the diocese. The basement of the Church, built of cochina, accommodates the schools, and the Church, built of the white brick imported from Havre, was opened to divine service, November 16th, 1873. At Fernandina a fine new and substantial brick Church was erected, which, with its fine steeple and stained glass windows, does honor to the place: this church the Bishop, with his characteristic love and veneration for the saintly missionaries and martyrs of Florida, placed under the invocation of St. Michael, in remembrance of Father Michael de Auñon, who suffered martyrdom here at the time of the Indian rebellion against their Catholic missionaries. A fine church and residence were erected at Tallahassee, with extensive grounds, and churches were also erected at Mandarin and Palatka, and missions were established at Mill Creek, Moccasin, Picolata, St. John's Bar, Green Cove, Lake City, Gainesville, Starke, New Smyrna, Manatee, Tortugas, and many other places throughout the peninsula.

The colored people of Florida, as those of Maryland had been, were special objects of his apostolic zeal. At St. Augustine he organized the men into St. Benedict's Colored Catholic

Benevolent Association, so-named after a colored saint, canonized by Pope Pius VII. during the present century. The women and girls were also collected into societies by the Sisters of St. Joseph, such as St. Monica's Society for the care of the sick, St. Frances' Society for married women, and St. Cecilia's Society for the young colored women. The young colored boys were organized into the Society of St. Joseph. So thoroughly did he bring forth this part of his flock, that he enlarged the venerable old Catholic Cathedral for their accommodation, and for this purpose he erected the chapels of St. Monica and St. Benedict the Moor, as its wings. The following characteristic and practical announcement by the Bishop in the Catholic Almanac of 1877 gives the state of his labors and of his mind on this branch of his flock:—

"In Fernandina the colored people have a flourishing congregation. The Sisters of St. Joseph have also opened schools for the colored people, not only in St. Augustine, but also in Mandarin, Jacksonville, and Fernandina. In other places the Church has not made any gain among the colored population. The very limited number of the clergy, and their yet more limited pecuniary resources, are the causes of this momentary sterility, while northern fanatics, well salaried by their societies, have put up in many places meeting-houses for them, where these simple, misguided people are drawn together by political excitement, inflamed by harangues in the name of liberty, singing, shouting, clapping of hands, dancing, confused vociferations, and other indecorous exhibitions, which they farcically call *religious worship*."

The Brothers of the Christian Schools had a school which was suspended on their departure, during the trying period of the war; but the Bishop opened a school for boys under the patronage of his clergy, his object being "to destroy the pestiferous influence of a new exotic institution, which, by means of money wrung from the Peabody fund and the

school-tax, wages war against the ancient faith of St. Augustine, and aims at introducing Protestantism and infidelity." For the education of the girls of the diocese, he introduced the Sisters of St. Joseph, who commenced at once doing good service, as their fine and effective academies at St. Augustine, Jacksonville, Fernandina, Mandarin, and Palatka testify to this day. He also brought from their fine convent and academy at Hochelaga, Canada, the Sisters of the Holy Names of Jesus and Mary, so successful in the refined and religious education of young ladies, who opened an academy at Key West, for the education of pupils from Florida and Cuba.

Bishop Verot studied carefully and profoundly the ancient history of St. Augustine and of Florida, not only because of their grand ecclesiastical past, and their noble martyrology, but also with a view of resisting encroachments on Church property, and of recovering what had already been lost. The fine property, lands and buildings, where the United States military barracks are located, belonged of old, and now belongs of right to the Church. For this was the old Franciscan Convent of St. Helena, and the centre of the Franciscan missions in the time of the Spanish dominion; here, where now are heard the strains of military music, the tramp of sentries and of troops on parade, and the booming cannon, were only heard of old the Latin Litanies, the walk of monks reciting their beads, and the music of the chant at Mass and office; from this sacred spot went the pious priest to visit, instruct, and console the red inhabitants of the Indian villages which then lay on either side of St. Augustine; and here, within those walls, dwelt, prayed, and sacrificed some of the most heroic of men, those noble apostles Corpa and Rodriguez and Auñon, whose blood sanctified the soil of Florida; here labored Pareja, compiling for the converts those works in the Temuquana tongue, which were such invaluable contributions to American linguistic lore; here prayed the pioneer Perdo-

mo and Garces, the early martyr. No wonder, then, that Bishop Verot should have struggled to reclaim the sacred spot, in which the United States only succeeded to the possession of Great Britain, whose troops occupied the convent against the Spaniards and made it their permanent barracks, for our government has no better title than mere possession. So, too, other Church-properties were wrested from their sacred uses, and some applied to Protestant purposes of education or worship. The good Bishop only submitted to the inevitable—he claimed and struggled, he obtained but poor redress; may justice yet be done!

The Bishop of Savannah, Dr. Barry, having died in 1859, the See remained vacant until 1861, and in July of that year Bishop Verot was transferred to the diocese of Savannah, but still continued charged with the administration of the Vicariate of Florida. The civil war was then commencing, with its untold calamities to the Southern States; to carry the cross for one diocese in such times was enough to appall a bishop, but Bishop Verot consented to bear another, for it would have been difficult to find one to accept it. It is difficult to tell whether in Florida or Georgia the Church suffered most from the war. The loss of church and pastoral residence at Jacksonville has been mentioned. In Georgia, St. Mary's Church in Camden County, and the fine church at Dalton, met the same fate. Bishob Verot's courage and zeal increased with the tribulations to which his two dioceses were subjected. It was during these terrible times that the Church of the Holy Trinity at Savannah was completed and dedicated, and scarcely had the war ended when a new church was erected at Albany. Under his guidance the Ursulines from the desolated convent of Columbia established a school at Macon, and Sisters of Mercy from St. Augustine opened a house at Columbus. Then and after the war he provided for the orphans. At Savannah the Male Orphan Asylum was an object of his

special interest; he brought out from France a colony of Sisters of St. Joseph, to whom he confided it, and it was he that named it St. Joseph's Barry Male Orphan Asylum, in memory of his worthy predecessor. In Florida, as the number of orphans was not large enough to need a separate house, he arranged for their reception and education in the several educational institutions of the diocese, wherever no other provision could be made for them.

It has well been said of Bishop Verot that, "like Bishop England, he became identified with the best interests of the Southern people. He comforted them in their sorrows, alleviated their crosses, advocated their cause, and shed the light of religion far and wide over the land." Active in mind and body, he labored unceasingly. Theologian and scholar, he left the impress of his work in the annals of the American Church. In all the Councils of Baltimore, for nearly half a century, and in the great Œcumenical Council of the Vatican, he was one of the prominent fathers. His catechism was regarded as second only to Bishop England's; its chapter on the four marks of the Church is admirable, for it meets all objections, supplies all the needed affirmative arguments, and contains the substantial matter for able discourses; this chapter alone has made converts. His thorough identification with the Southern people gained him great influence with all classes, in and out of the Church; his zeal, good example, and learning made converts even during the war. With the colored people he was most powerful, and he used this influence over them for the good of religion and of society, for their own and their masters' good, and, as between them, was eminently just. His discourse on slavery, delivered in St. Augustine, in 1861, is one of the most learned and exhaustive treatises on that subject. It gives the views of the Catholic Church on this delicate subject, and while it sustains the rights of property in the masters as vested rights, it condemns the slave trade,

and so lucidly, justly, and humanely sets forth the relative duties and obligations of masters and servants, that it might be said that the most zealous abolitionists would almost become reconciled to that institution, if Bishop Verot's injunctions were faithfully observed. This able discourse was republished at the time and even as late as 1874, in several northern newspapers, and it was said that Secretary Seward suppressed its publication or circulation in Baltimore. His industrious pen was only at rest while he was actively engaged in visiting his two dioceses; his writings during the war as well as before and after, published as they were in the *Pacificator*, exerted a good influence over the whole South, and their power for good and for promoting peace and good will were not unfelt in the North.

In 1870, St. Augustine was erected into an episcopal see, and Dr. Verot, having, in his humility, selected the more laborious and less comfortable position, was appointed Bishop of St. Augustine, and Father Persico was made Bishop of Savannah. On his return from Rome, in October 1870, he received an ovation from the entire people of Savannah, and on this occasion the humble man of God so little thought the honor was intended for him, that, when he saw the long line of societies parading with their badges and regalia, he innocently asked if a masonic parade was taking place. He installed Dr. Persico with appropriate ceremonies and preached a sermon full of noble sentiments and of deep emotion, at his departure from his flock in Georgia, and especially from Savannah, where he had resided for nearly ten years. In the evening of the same day, he preached a sermon on the Vatican Council, the most interesting, varied in its learning, relating to the universal Church, the proceedings, the varied constituents, European, Eastern, African, and American Bishops, and Rome as it was during a Council, that we have seen of the many preached on that subject at that time.

He returned to St. Augustine only to concentrate the labors he had divided between Florida and Georgia, and to assume the gigantic work of reparation. In the midst of poverty and desolation it is wonderful what he accomplished, and how his good management created resources and financial means. He had before this, with means barely sufficient to supply his needs and those of his priests on country missions, collected and expended about forty thousand dollars in erecting new stations, chapels, and missions. Now he found Florida the most devastated part of the South; means necessary to repair the churches were wanting, new churches needed, churches and parochial residences had been burned. other churches had been robbed of the sacred vessels and vestments, the people were unable to pay their taxes, and many gave up their property from poverty. Bishop Verot made long and laborious begging tours to the North in order to raise means towards alleviating these disasters, and in Baltimore especially he appealed successfully to his old friends and parishioners, to former students of St. Mary's, and to the generous of every creed. It was in this way that he did much for the relief of his people. He never spared himself. He never anticipated what now occurred, that his health must finally yield under such long and unceasing labors, struggles, responsibilities, and anxieties. He died at his labors. For it was on his return from an excessively exhaustive visitation of his diocese in June 1876, that he was taken ill and died somewhat suddenly, at St. Augustine, June 10th of that year. There was not even time to administer the last sacraments to one who had often traveled many miles on foot to administer them to others. But he said mass that morning, though quite ill, and may be said to have received the viaticum from his own hands. He was buried at St. Augustine, and the discourse on his life and virtues, delivered in the Old Cathedral of that city, on July 16th,

1876, is a most beautiful, eloquent, and touching tribute to one whose life and virtues were truly apostolic. His learning, ability and eloquence were great. His characteristic virtues were intensified in an ardent nature exalted by grace; they were tender piety, love of labor, mortification and poverty, disinterestedness, ardent zeal, humility, charity, cheerful resignation, and an all-pervading love of God and of his fellow man.

RIGHT REV. RICHARD VINCENT WHELAN, D.D.

Second Bishop of Richmond, and First Bishop of Wheeling.

Richard Vincent Whelan was the son of David Whelan, a much respected Catholic citizen of Baltimore, and was born there on January 28th, 1809. The family gave two of its members to the service of the altar, the Bishop and his brother David Whelan. Both brothers made their classical studies at Mt. St. Mary's College, Emmmittsburg, Maryland, and both made their theological studies at the Seminary of St. Sulpice, Paris. Shortly after his ordination, in 1832, he returned to the United States. Virginia was at that time under the temporary administration of Archbishop Whitfield of Baltimore, who sent the young priest to attend to the spiritual care of the Catholics at Martinsburg, his residence, Harper's Ferry, Winchester, and Bath. The missions of Virginia remained in charge of the Archbishop of Baltimore, from the return of Bishop Kelly to Ireland in 1822, until 1841. During the last nine years of this time, Father Whelan labored with zeal for the spiritual good of the Catholics, and for the edification and conversion of the Protestants. The Holy See determined to restore the bishopric of Richmond. The diocese then embraced all the territory of the present old Virginia and West Virginia, and Father Whelan was appointed its second Bishop by bulls dated December 19th, 1840. He was consecrated at Baltimore by Archbishop Eccleston, on March 21st, 1841, and immediately afterwards repaired to Richmond, to recommence in poverty, what had been discontinued from that cause by Bishop Kelly nearly twenty years before.

All Virginia contained at this time six mission priests, three female schools, and a Catholic population of about six thousand, which were scattered over sixty one thousand square miles. One of his first acts was to appeal to the Societies for the Propagation of the Faith at Paris, Lyons, and Vienna, and in this appeal he was seconded by a strong letter from Archbishop Eccleston. The aid thus received was liberal. The young Bishop, however, felt that any hope for permanence must be based upon efforts at home. His desire was to establish a Diocesan Seminary at Richmond. As the female schools at Norfolk, Richmond, and Martinsburgh had been successful, he promised himself the same success for a boys' school, and this, in turn, would prove a nursery for the priesthood. For this purpose the Bishop purchased a tract of land about a mile northeast of the city of Richmond, and built thereon a college of brick, modest in itself, but costly for the means of the diocese. Unwilling to wait for the erection of the permanent brick building, the tenement houses on the land were fitted up for use, and the seminary opened. The Bishop's published appeal for students wishing to devote themselves to the priesthood was answered, in 1841, by Messrs. Hewitt, Fox, Devlin, Farrell, Plunkett, Grogan, Sullivan, Corcoran, Hamell, and Lenaghan, who afterwards performed good services in the missions. In 1842, Messrs. Jeremiah N. O'Neill, Jr., of Georgia, was sent to the seminary by Bishop England; James V. Cunningham and Henry F. Parke, of Virginia, were added to the number. The last has rendered long and valuable services as Vicar-General of the diocese of Wheeling. The Bishop was the rector, and the Rev. J. Guerdet was vice-rector. This period of Bishop Whelan's life, Father Parke, in his *Notes on the Rise and Spread of the Faith and Victory in Virginia*, writes: "Bishop Whelan's life during these years (1841–1845) is a faithful reproduction of what he has seen at the Mountain and St. Sulpice. An early

riser through life—he presides at all the public exercises, partakes of the same frugal fare, labors with his own hands, teaches his full quota of classes, lectures, spiritual reading, meditates in common with the rest, says the community mass, gives out the examen of conscience, and yet has leisure for study, and to manage the temporalities. Few years later, under like necessities, Dr. Whelan will reproduce, in the Wheeling diocese, the same virtues and apostolic labors." In 1864, the Bishop announced the suspension of the seminary, which was too remote from cities and was too heavy an undertaking, but it had already rendered valuable services to the Church in Virginia. At this time he had several seminarians at All Hallows near Dublin, and at St. Mary's, Baltimore, preparing for the Virginia mission.

From Father Parke's notes on the diocese we learn some details of the Bishop's work. January 6th, 1842, Dr. Whelan held his first ordinations in Richmond. The Rev. James Hewitt was raised to the priesthood; the Seminarist, Edward Fox, to Minor Orders. January 23d, the Church of St. Joseph, Petersburg, was dedicated by Dr. Whelan, aided by Rev. Dr. Ryder, S. J., and Rev. Timothy O'Brien." July 10th, the Norfolk Church was dedicated by Bishop Whelan, attended by the Rev. Messrs. John P. Donelan, and Joseph Van Hansigh, of Washington, and the Rev. Dr. Moriarty, of Philadelphia. August 1st, the Bishop, accompanied by Rev. Dr. Ryder, made his first visit to Wytheville, where he baptized the first converts, and founded that mission. Dr. Ryder delivered a course of controversial lectures of great force and brilliancy on the occasion. Captain John P. Matthews, high Sheriff of the county, gave an acre lot and a handsome donation of money towards the erection of the new chapel. This same year, Dr. Whelan visited the Kanawha, Guyandotte, and Big Sandy regions, and found them dependent on Cincinnati in case of sick calls. He resolved to place

a priest at Summersville, in Nicholas county, to attend them. In his reconnoissance in the Northwest he met with equal destitution. The scatterings of the faithful from Parkersburg, on the Ohio, to Morgantown, Weston, Kingwood, Hardy, and Hampshire, had to rely on an occasional visit from the priests at Cumberland, Maryland, or Brownsville, Pennsylvania. He decided on Kingwood, Preston county, for the location of a pastor. In the East, Dr. Whelan saw pressing need of making pastoral provision for the growing flock at Lynchburg. He made it a rectorate with Union, Staunton, Charlottesville, and Lexington, etc., for dependencies.

In 1845, Dr. Whelan admitted to the sacred tonsure six of his subjects, revisited Wytheville, and delivered there his first course of lectures, which were well received. The West, Northwest, and Centre of the State, and the seaboard, were again visited. On Sunday after Sunday, for years, Dr. Whelan catechized the children, heard confessions, preached at all the services, celebrated the two masses, visited the sick, and left no pastoral duty undone, even while teaching and conducting his college. He was, as priest or bishop, never known to miss a pastoral appointment, no matter what the weather, or how bad the roads. He often reached the distant mass-station, over deep snow, with feet frostbitten. His reply on such occasions was: If pastors want to form and be consoled with fervent and self-sacrificing congregations, they must themselves set them the example. In the confessional none was ever more punctual and patient in waiting for penitents. When once asked why he consumed so much time, with so much discomfort to himself, waiting for penitents in a place where the piety of the flock had grown slack, he would say: "Pastors who desire to win the confidence of their flocks should make them feel that the shepherds are always punctual at their posts, whether the sheep are faithful or not." In August of the year 1852, Dr. Whelan had an engagement in

Parkersburg, on the Ohio River, to confirm and preach, on the Feast of the Assumption, but was detained in Nicholas and Branton in the mountains up to the 12th of August. He arrived withal on the day and at the hour appointed, drabbled to the head, after a forced ride in the saddle of over one hundred miles. On another occasion, the pastor at Wytheville, in the Southwest, falling sick, the Bishop, from his home in Wheeling, crossed the whole length of the State in the saddle or by wagon to visit him, utilizing his trip to preach, and keep appointments at all available places on the route.

In August, 1845, Bishop Whelan visited Wytheville, blessed the new church, rallied Catholics to the church and sacraments, and received into the Church and confirmed eight converts, members of old and respectable families. In 1846, the Railroad commenced passing through the Wheeling region, and, seeing in this event a great need of religious assistance for the men employed in its construction, and also the great promise of an advancing church-organization, Bishop Whelan went to the field in person. He labored personally in this arduous mission, entrusting the business affairs of the diocese at Richmond to his Vicar-General, Father O'Brien. His first motive in going was simply to supply the place of one of his priests, but he became so actively and zealously engaged in the work of building up the Church in that desolate region, that he never returned as Bishop of Richmond. His simple frontier chapel, under his zealous efforts, gave way to a temple of brick and stone, a massive, ornate Gothic church, his future cathedral, with a basement well suited for a school. On May 2d, 1846, he laid the corner stone, aided by Bishop Purcell of Cincinnati, and in two years the school in the basement was in operation. The Bishop's announcement of its opening stated the terms of the school to be at the primitive figures "from $1.00 to $2.00 per quarter, according to proficiency." No kind of work was beneath the dignity of this

good Bishop, when intended for the service of God. It is related that, when the new Cathedral at Wheeling was built, and no workman could be found willing to undertake the perilous task of erecting the cross on the spire, Bishop Whelan himself ascended to a little platform around the steeple near the top, and placed the large cross in the ball prepared for it. On another occasion this missionary apostle, while yet only a priest, was met one day, at Martinsburg, by a candidate for the governorship, who was then on an electioneering tour. The gentleman, not knowing Dr. Whelan, asked him: "who did the stone work on this chapel?" The answer was, "I did." "Who did the brick work?" Answer, "I did." "Who did the wood work?" Answer, "I did." "Who is the pastor?" Answer, "I am." Whereupon the candidate for political honors presented the many-handed pastor with $50 for his church. The same answers, to a great extent, might have been made by him, when Bishop, in reference to the erection of the new Cathedral at Wheeling. In spite of all his efforts, his Cathedral was heavily in debt; it was dedicated on November 26th, 1849; Bishop Purcell preached the corner-stone and dedication sermons.

In 1848 Bishop Whelan introduced the Visitation Nuns into Wheeling. Nine of these good sisters from the East arrived in the stage coach, and in the following year three Visitation schools were opened with eighty scholars, of whom ten were boarders. The Bishop took four young men as students of theology into his own house at Wheeling, and here again, with their own Bishop for their professor, the little seminary is renewed. During these four years of hard labor at Wheeling, the Bishop went in all directions to perform the work of a priest, whenever a priest was needed. In 1849, he preached the ecclesiastical retreat for the clergy of the Cincinnati diocese. He journeyed also to Norfolk and Portsmouth and back, when there were no railroads, in order to administer

there the sacrament of Confirmation, and aroused both communities by his splendid sermons.

He attended the Seventh Provincial Council of Baltimore, which met on the 6th of May, 1849, in whose deliberations the needs of his own diocese formed a prominent subject of consideration. He recommended the division of the Richmond diocese into two sees, those of Richmond and Wheeling. It was owing to the political troubles at Rome that some time elapsed before Rome could carry the Council's wishes into effect. The Papal Bulls arrived finally, bearing date July 23d, 1850, dividing the diocese of Richmond into two dioceses, creating Wheeling as a separate diocese, with a territory equal to those of the three States of Vermont, New Jersey, and Massachusetts, a population of 301,223 souls, of whom 20,500 were black. Mixed up with all these, and widely scattered, the Catholics amounted to about 5000, with only two priests available for the mission besides the Bishop, who was the general priest of that vast and wild region.

He gave his theological students, now increassed to seven, the privilege of allying themselves either with Richmond or Wheeling. In 1857, Bishop Whelan, feeling the heavy weight of the debt incurred in building his Cathedral at Wheeling, went on a tour through Europe to solicit pecuniary and other assistance. Among the prominent families in which he had made converts may be mentioned the families of Breckenridge, Smyth, Matthews, Robertson, Dun, Aikens, Jenkins, and, most numerous and devoted of all, Floyd. And these were sparsely scattered over an immense territory, without railroads. The labors of the missions were exhausting and unceasing. The Bishop was the most laborious missionary, performing the severest labors of the mission. In 1850, the diocese of Wheeling contained only two priests, two churches, and one or two stations, and no religious institutions or schools. In 1874, when he died,

he had increased his churches to forty-eight, his stations for religious services to over forty, and his priests to twenty-nine. Six academies for young ladies and four convents had been erected, also one hospital, one orphan asylum, and a college. The Catholic population had been increased from an almost inappreciable number to eighteen thousand. He had introduced into his diocese the Sisters of the Visitation B. V. M., and the Sisters of St. Joseph, who took charge of parish schools, the hospital, and asylum; he had two thousand children attending the Catholic Schools. Bishop Whelan was gentle and firm, the model of his clergy in labor and in virtues; as a citizen, he took a deep interest in everything tending to improve his city, and he certainly evangelized the State of West Virginia and founded there a future flourishing Church. He separated religious from civic duties, and claimed independence for the Church. When the military authorities of the Union noticed that no flag was hoisted on his Cathedral, in common with other churches, when some Federal victory was celebrated, they notified Bishop Whelan to hoist one; he respectfully declined on the sole ground that no banner but God's could be raised on His temple; the authorities, conscious that he was legally right, and knowing his firmness, dropped the matter.

Besides attending the Councils of Baltimore from 1840 to 1874, in the latter of which he was the senior Bishop, he attended the Vatican Council in 1869–70; before leaving home, in 1869, he addressed a fine Pastoral to his flock, full of loyalty to the Holy See; he was selected to address the Council on two memorable occasions; and on March 6th, 1872, he addressed a letter to M. Louis Veuillot of the *Univers*, stating that, while he had opposed the definition of Papal Infallibility in the Council on the sole ground of opportuneness, he had promptly and unqualifiedly submitted to the decision. For two years afterwards he spoke and wrote in its

defence, and in 1872 issued a splendid Pastoral on the subject. On August 16th, 1873, he issued a beautiful and devotional letter on the Triduum, and subsequently published an able and energetic letter to *The Freeman's Journal*, in favor of immigration to West Virginia and the development of religious and material interests there.

In 1874, Bishop Whelan's health was broken down by long and arduous labor. He made every effort to restore it, visited Philadelphia and Baltimore, and was finally compelled to go to St. Agnes' Hospital in the latter city to die. His last days were most devout, speaking on none but religious subjects, reading his breviary as long as he could hold the book, his eyes alternately looking at the crucifix in his hand, and an *ecce homo* on the wall. His last words were, "My work is done." He received the last sacraments repeatedly from the hands of Father Parke, and died painlessly, peacefully, and devoutly, of liver disease, on July 7th, 1874. His remains were carried to Wheeling and interred in his Cathedral, with all honors, and amid the tears and prayers of his people, venerated by the American hierarchy and Church.

RIGHT REV. FRANCIS PATRICK Mc FARLAND, D. D.,

Third Bishop of Hartford, Connecticut.

Francis Patrick McFarland was born in Waynesboro, Franklin County, Pennsylvania, April 4th, 1819. His parents were John McFarland and Nancy McKeown, natives of County Armagh, Ireland, who came to this country in the spring of 1806 and settled in Waynesboro, where they continued to reside on a farm till 1840. Then they removed to a farm near Wapakoneta, Anglaize County, Ohio, where his father died, in September, 1845. On his father's death the mother went to reside with him, while a priest, at Watertown and Utica, New York, and after he became Bishop she resided with him at Providence, where she died, July 9th, 1861. No passage in Bishop McFarland's life shows more beautifully his amiable and noble character, than his devotion to his mother, who was his companion almost through their joint entire lives, and the dutiful manner in which, even while struggling with the labors of his sacred calling, he tenderly returned to her, a hundred-fold, the care she had bestowed on him in infancy and youth. The Bishop, too, owed much to his father, who was a man of superior abilities, great memory, and good education, had early in life studied for the priesthood, but, owing to the Irish Rebellion of 1798, was compelled to abandon that calling.

Francis Patrick McFarland acquired at first a good common school education, and afterwards advanced in academic studies in his native county. He then, when quite young, supported himself by teaching in various village schools in the

County. He next became a teacher in the Academy at Chambersburg, Pennsylvania, Here he became acquainted with a fellow-tutor, Mr. James Clark, then a Protestant, who had graduated at West Point Military Academy, resigned his commission in the army on account of ill health and took to teaching, and afterwards became a Jesuit and professor of natural sciences at Georgetown College. Mr. McFarland's early inclination for the priesthood, as shown by his pious youth and early manhood, was fostered under the gentle and devout conversations and example of Father Hayden, who had been a young missionary under the Rev. Prince Gallitzin. He entered Mount St. Mary's, about the year 1839, as a candidate for the priesthood. Young McFarland's aspirations for the priesthood from an early age had been encouraged by his good parents. He now devoted himself at first to the prosecution and completion of his classical studies, and then entered the philosophical and theological department of Mount St. Mary's. He advanced rapidly in virtue and learning, and by his gentleness and by his strict observance of the rule of life and studies won the respect and affection of all. After spending about six years at study at Mount St. Mary's, he repaired to New York and was ordained by Bishop Hughes at the old Cathedral on Sunday, May 18th, 1845, together with Reverends Valentine Burgos, Patrick McKenna, and John McMenomy, in his twenty-sixth year. After his ordination, his reputation as a scholar having preceded him to New York, he was sent to St. John's College, Fordham, where for a short time he taught one of the classes. He also assisted in parochial duty, in New York City. But he showed a preference for the active work of guiding souls and was soon sent to be pastor of St. Mary's Church at Watertown, Jefferson county, New York, and the adjacent missions, such as Brownsville, Sackett's Harbor, Carthage, Lafargeville, and several others. This was one of the most laborious and diffi-

cult missions in the State, for it extended over the whole of Jefferson county, and was said by an eye-witness of his labors to require "labor enough for three priests." Father McFarland had to attend two different missions on each Sunday, saying mass, preaching, and administering the sacraments at each, and afterwards attending the smaller missions during the week. It was a severe but not unacceptable training for the young missionary, who had to encounter and overcome bad roads, in winter and spring, on horseback, in making long and distant sick calls throughout this extensive mission. He edified his flock by his self-denial, patience, and toil. Even after he received an assistant priest in Rev. Father Power, who had been just ordained, both had a most laborious mission, which taxed their endurance to the utmost.

After years spent in this service he was appointed pastor of St. John's Church, Utica, in 1851, in which position he gained the admiration of all by his conscientious devotion to duty, by his kindness and gentleness to his flock, and by his personal virtues. It was during his charge of St. John's that the Holy See appointed him Vicar-Apostolic of Florida, which he declined. When Bishop O'Reilly's death at sea, as related in his life, was confirmed by the lapse of time, the Holy See appointed Father McFarland Bishop of Hartford, the diocese then embracing the States of Connecticut and Rhode Island. His appointment gave great satisfaction; the following passage, published at the time in the *Freeman's Journal,* voices the universal sentiment:—

"Bishop McFarland is an American, a native of Pennsylvania, and quite a young man, not much beyond canonical years. He is a gentleman of good presence and bears the impress of that intelligence and cultivation for which he is distinguished in the Church that has now conferred upon him its selected honors. We are assured by a Catholic gentleman —than whom none is more competent to judge—that his

scholarship is of a high order, surpassed only by his zeal and devotion to the Church to which he has now renewedly and solemnly consecrated his life." The congregation of St. John's assembled and passed resolutions regretting the loss of their beloved pastor, "as one who had ever been to them a judicious counselor, a kind and sympathyzing friend, and a watchful and zealous shepherd." They sent him a substantial token of their regard as "a trifling expression of their obligations."

The consecration of Bishop McFarland took place on Sunday, March 14, 1859, at St. Patrick's Cathedral, Providence, and was performed by Archbishop Hughes, attended by all the bishops of the province, Bishops McCloskey of Albany, Fitzpatrick of Boston, Timon of Buffalo, Loughlin of Brooklyn, Bayley of Newark, Goesbriand of Burlington, and Bacon of Portland, a numerous body of the clergy, and an overwhelming crowd of the laity. All the above attended both the morning and the evening services, at the former of which the consecration sermon was preached by Bishop McCloskey, and at the latter, by Archbishop Hughes. After an eloquent and able discourse on the episcopacy and a touching address to the new prelate, Bishop McCloskey said to the people :—

"Brethren, here is your shepherd. Happy fold, to be under the mild, paternal, but firm rule of such a shepherd! His presence prohibits me from speaking of his merits. All those who know him, whether bishops, priests, or people, know how faithfully he has labored in his master's vineyard ; how works of benevolence have grown up around him ; how piety has flourished wherever his voice was heard. He will teach you by word and example, and will lead you into heavenly pastures."

As Providence had been, with permission of the Holy See, made the residence of the Bishops of Hartford, Bishop McFarland continued to reside there. In 1858, when he became its Bishop, and in 1872, when he went to Hartford to

reside on the division of the diocese, the statistics of religion and education in the diocese were as follows:—

1858.		1872.	
Churches	54	Churches	95
Stations	30	Churches Building	10
Clergymen	44	Chapels and Stations	64
Clerical Students	21	Priests	105
Male Academies	2	Priests Ordained since last report	10
Female Academies	3	Male Academies	1
Orphan Asylums	3	Female Academies	9
Catholic Population about	85 000	Male Parochial or Free Schools	22
Male Children in Schools	1 450	Number of Male Pupils	5 000
Female Children in Schools	1 500	Female Parochial or Free Schools	23
		Number of Female Pupils	5 500
		Clerical Students	70
		Male Religious Institutions	2
		Female Religious Institutions	4
		Literary Institutions for young Men	3
		Orphan Asylums	4
		Number of Orphans	400
		Catholic Population	200 000

During this period of the joint diocese of Hartford and Providence, the Franciscan Fathers were introduced and built their convent at Winsted, Connecticut. The Christian Brothers, the Sisters of Charity, Sisters of the Third Order of St. Francis, and Sisters of the Congregation came, and the Sisters of Mercy multiplied their institutions under Bishop McFarland's fostering care. His labors in the arduous mission of Watertown, and his mental labors and visitations, together with the constant and increasing duties of the episcopate, greatly undermined a vigorous constitution. He attended the Council of the Vatican in 1870, and though in feeble health, he was earnest in his attendance and participation in the great events of that eventful period. While at Rome, he desired to be permitted to resign or to obtain a Co-

adjutor, but the Archbishop and Bishops of the Province of New York at Rome advised against either of these courses. But later, on consulting them, they recommended the division of the diocese into the two dioceses of Hartford and Providence. This was accordingly done by the Holy See, in 1872, and Bishop McFarland, remaining as he did Bishop of Hartford, thenceforth made his residence in that city. On Sunday, February 25th, 1872, while Bishop McFarland was celebrating mass at Providence in the Cathedral of SS. Peter and Paul, at the end of the Gospel, he ascended the pulpit and announced his approaching separation from the people of that congregation and city and from the people of Rhode Island in most feeling terms. After giving the history of the division of the diocese, and assuring the people that it was official, and not personal ties or those of affection that were to be severed, he said: "I thought then and still think that this is for your interest, as you will have a younger and more zealous Bishop to labor among you. The new diocese will be an ample one—indeed, more so than the present one when first created. Many of you remember well when Bishop Tyler came, and know the rapid progress Catholicity has made here since; the eight thousand Catholics have become two hundred thousand, with a hundred churches and one hundred and eleven priests. The new diocese will embrace one hundred and ten thousand Catholics and at least fifty-four priests."

At the benediction, the congregation, already deeply moved by the Bishop's announcement of his speedy departure, became more than ever affected at receiving his benediction, perhaps for the last time. The people and priests of Providence and Rhode Island gave warm expressions and manifestations of their respect and affection. He received handsome and substantial presents from both his priests and faithful, and addresses of sorrow at his departure, his replies to which

were beautiful and touching evidences of the Bishop's goodness.

Bishop McFarland's poor health seems to have been forgotten by him, or borne in silence in the midst of the pressing duties of his new position, for he was in the situation of a bishop with a new diocese, a new episcopal see, with cathedral, episcopal residence, and all things else to provide, and with projected new and costly churches claiming his encouragement and aid in several principal cities of Connecticut. His labors seemed now greater than ever, and his capacity for work redoubled. The following passage from the *Norwich Advertiser*, August, 1873, will show the works then progressing in that part of the diocese alone :—

"A $150,000 church in this city, a $60,000 church at Willimantic, a $20,000 church at Dayville, a $40,000 nunnery at Putnam, and a $25,000 convent at Baltic, are the Catholic enterprises in this neighborhood." It is also to be mentioned that a splendid church was erected at Stamford, costing $150,000. The schools of the Sisters of Mercy attached to the convent at Putnam and alluded to above were opened in April, 1874. The corner-stone of the fine church at Willimantic was laid by Bishop McFarland, August 17th, 1873, and was his last public official act. In 1869 the Bishop laid the corner-stone of the Church of St. Mary at Norwalk, and blessed the cemetery there, and in 1870 he dedicated the church. St. Mary's fine gothic church at Putnam was dedicated on November 24th, 1870. There were altogether over fifty churches of various dimensions erected in the original diocese, between Bishop McFarland's appointment and his removal to Hartford, in 1872. The Orphan Asylum of St. James, at Hartford, was founded in 1864, and that of St. Francis, at New Haven, in 1865. One single appeal to the laity, in 1873, resulted in fifteen congregations, in the western district of the diocese, giving the munificent sum

of $63,601 for the erection of new buildings for the male orphans.

Bishop McFarland was an effective preacher, and his fine scholarship, added to his gentle and persuasive impressiveness, made his efforts attractive and fruitful. He was also an instructive and eloquent lecturer. His lecture at Woonsocket on the "Infallibility of the Holy See," and that on Christian Education, in 1873, at Providence, were particularly commended by the press as powerful efforts.

Scarcely had Bishop McFarland removed his residence to Hartford, in 1872, than he conceived the great project of erecting a splendid Cathedral for the diocese, a Mother-house for the Sisters of Mercy, an episcopal residence, and a Pro-Cathedral for immediate use until the Cathedral should be finished. For these purposes he purchased, at a cost of $70,000, the spacious land site on Farmington Avenue, and designed the erection of all these works on the same purchase. Under his fostering care the houses of the Sisters of Mercy had increased in number and importance, and in order to give organization, stability, and effectiveness to their work in the diocese, the establishment of a Mother-house was a prime necessity. The corner stone of the Cathedral Chapel of St. Peter and Convent of Mount St. Joseph was laid by him on Sunday, May 11th, 1873, with great ceremony and rejoicing, and in the presence of the Catholic societies of the city, the clergy, and people. This event stamped the advent of Bishop McFarland to Hartford as destined to put the diocese upon a prosperous and broad basis. The Bishop's address was a most impressive one, and it is a significant fact that his appeal for contributions was answered with the sum of $4,264.75 from St. Peter's and St. Patrick's parishes and a fine collection on the grounds.

None knew Bishop McFarland better than the Sisters of Mercy of his diocese, to whom he was a most devoted father.

One of these good sisters writes to us: "I never could give you a true idea of his devotedness to our dear Order of Mercy. His daily occupation was the superintending of our beautiful Convent on Farmington Avenue, Hartford, the chapel of which answered as his Pro-Cathedral, he not being spared to see his Cathedral, in which he was so heartily interested, commenced. Being told that it would be better to commence the building of his Cathedral at once, and let the Convent wait for a while, his answer was: 'the Church will be built without the least fear, but I must and will build a home for my poor scattered sisters, who have been left homeless since the division of the diocese. I have ever found them faithful, hard-working, and devoted, heart and soul, to the education of our children in every part of the diocese blessed with their presence.' * * * If I could write as I would like, I could tell you many beautiful sayings, instructions, and advices of this saintly prelate. He seemed to me as St. Francis de Sales, whose life and virtues, I believe, he faithfully copied."

The convent has a front of 118 feet, and a depth of 120 feet, covers an area of about 10,000 square feet, and was built with every convenience and appliance necessary for a first class boarding school for young ladies, at an expense of about $150,000. The new chapel or Pro-Cathedral was also built in the most complete and substantial manner. On November 29th, the Chapel and Convent were dedicated, and though erected in an astonishingly short space of time, they were massive and enduring. · The ceremonies attending the dedication were most imposing and were performed by Bishop McFarland himself. Bishop De Goesbriand of Burlington pontificated, and Bishop O'Reilly of Springfield preached the dedication sermon. In the evening, Bishop McFarland sang pontifical Vespers, and Rev. Dr. Carmody of St. Joseph's Church, New Haven, preached. The services of the day

were closed with solemn benediction, given by Bishop McFarland. He on this day also announced that, on December 8th, all the churches of the diocese would be dedicated to the Sacred Heart of Jesus, a dedication which was afterwards made, with devout prayers and religious ceremonies.

Bishop McFarland, as if he had received a new lease of life, at the same time with the above works, decided to proceed as soon as possible in the following spring with erection of the episcopal residence, and to commence the great work of erecting the splendid Cathedral of St. Joseph, on Farmington Avenue. These works were planned and estimated for by the Bishop in every detail, and the grand scale, magnificent proportions, and elaborate ornamentation of the new Cathedral were characteristic of his cultured mind. He had intended to devote his remaining strength and years to raising the funds for accomplishing these undertakings, and to superintend their completion. These results belong to the subsequent history of the diocese. But it was the mind and zeal of Bishop McFarland that had shaped and inaugurated them.

Bishop McFarland made another trip to Europe in the interests of religion and for the renovation of his health, and visited Ems and other watering places. The labors of the last two years greatly impaired an already broken constitution. During the unusually severe storms of his last winter, 1873–74, he continued his daily visits and superintendence of his works on Farmington Avenue. In the spring of 1874 his health was so enfeebled that he was compelled to go South, and thus, accompanied by his brother, Dr. McFarland of Tiffin, Ohio, and niece, the Doctor's daughter, he spent a few weeks at Aiken, South Carolina. But his anxiety to return and work at his episcopal duties, and to superintend his incomplete institutions at Hartford, caused him to return too soon. Again in the summer he went to Richland's Springs, Virginia, but was not able to remain long away from home, to which he

soon returned. It was only to die. His disease was chronic diarrhœa, which baffled all medical skill, and caused the patient intense sufferings. He bore them with perfect resignation and patience. After a lingering and most painful illness he died, October 2d, 1874. He was buried in front of the convent he had erected for the Sisters of Mercy, on October 15th, Bishop Loughlin officiating; the other prelates present were Bishops Ryan of Buffalo, McQuaid, O'Reilly, McNeirney, Wadhams, Corrigan, Wood, Lynch, Conroy, Williams, O'Hara, and Hendricken, of whom the last in his funeral oration paid a noble tribute to the character, virtues, and labors of the Deceased. The following tribute to Bishop McFarland is from the *Connecticut Catholic Year Book of* 1877:—

"The Bishop was a ripe scholar. His private library was remarkably fine—especially in the completeness of its theological collections. As an orator, he was singularly plain, yet precise in his expression, and possessed the rare faculty of never speaking for effect. His sermons were easily understood and (rare quality) easily remembered. He is said by those whose opinion is entitled to weight to have had no superior as a theological student in the country. His intellectual gifts were many and brilliant, but the meekness, humility, and child-like docility of his character, his resignation during the long and painful illness that afflicted him, and his calm submission to the decree of death, will be remembered with reverent affection, long after his other qualities are consigned to oblivion."

RIGHT REV. THOMAS GALBERRY, O. S. A., D. D.

Fourth Bishop of Hartford, Connecticut.

Thomas Galberry was the son of Thomas Galberry and Margaret White, and was born, in 1833, at Naas, County Kildare, Ireland. In 1836, while he was a small child of three years, his parents immigrated to the United States and settled with their family in Philadelphia. Thomas was sent early to school, where his application to study, bright talents, and quiet and gentle manner began remarkably to develop. It was during the eventful and terror-prevailing period of the anti-Catholic movement of 1842–4, that he obtained in the schools of the city all the advantages of education they afforded. His religious character was marked even then, and his parents determined to send him to Villanova College, near Philadelphia, in order that he might enjoy the advantages of a Catholic education. He entered the College in 1847, then fourteen years old, and was then ready to commence his classical course, made a good examination, took a good starting in class, and completed his course at the commencement of 1851, being then selected by the faculty to deliver the oration, and did himself great credit, and his theme, "The present age," great justice. His earnestness and seriousness of character then showed themselves in his tendency to over-study. He was given to retirement and solitude, which was evinced by his love of long walks in the attractive surroundings of Villanova. "Some of his earliest friends," says the *Connecticut Catholic Year Book*, 1877, "those with whom he had contracted that most lasting of friendships—the friendship of college life

—often recall him to mind as a gentle and modest lad, who avoided anything like harshness or anger, always cheerful, recollected, and studious. To those who were his college associates it was nothing surprising, albeit a matter of rejoicing, when the news of his elevation to the Episcopal dignity was heralded throughout the country." On January 1st, 1852, he was received into the noviceship of the Augustinian Order at Villanova. His father-director and master of novices was Rev. William Harnet , O. S. A., Prior of the monastery, and he received a part of his ecclesiastical training from Rev. Louis Matthew Edge, O. S. A. Under such masters he gained great approbation for his piety, regularity, and cheerful acceptance of the trials and austerities, usually imposed as a training on young novices. He bore the reputation of a fervent and prayerful religious. On the day of his profession, January, 4, 1853, he assumed the vows of perpetual chastity, obedience, and poverty. Here he spent three more years in the study of sacred theology, Scripture, and pulpit eloquence. During this time he was appointed to assist in teaching in the college, and as assistant disciplinarian. We have received the following recollections of this part of his life from a college boy under him, and such a judgment may be credited as being just, but not partial. "As I remember him, (he was over me, my prefect, and in some branches my teacher,) we boys respected Mr. Galberry. He was very attentive to his tasks, prompt at rising early, as we well knew, and exact in discipline. He was rather strict, yet that was his business, and a model of propriety, cool-tempered, self-possessed, and, at a pinch, rather inclined 'to let a fellow,' as we used to say, 'out of a scrape.' At the same time, we lads did'nt try often to impose on him, as boys often will. Though I can't say that we exactly loved him, as he did'nt enter quite as merrily into our games and sports as some others, we all, I believe, revered him in his quiet, unassuming demeanor. I believe none

hated him ; the roughly disposed, perhaps, feared him ; a good number liked him, and all respected him. In class he was well prepared for his tasks, and we knew, before entering the room, we had better know our lessons."

"Young Galberry was pious, kind of heart, attentive to his work, and noted for his thorough performance of the same, and his general steadiness. Intellectually, he was not what might be called brilliant or erudite. He knew his business; was sound on principles; open to conviction; not given to prejudices; loving that which was best and most equitable; was rather slow in forming his judgments; studied the matter, took counsel, and viewed whatever he had on hand from all points of view; and, when his mind was 'made up,' stuck to it like a limpet to the rock. Was very firm, some might say obstinate, but I think not. Firmness is the word, or strong determination. This characteristic was marked during his whole life-time."

He completed his ecclesiastical studies and received Holy Orders, from the hands of the saintly Bishop Neumann of Philadelphia, at St. Augustine's Church, on December 20th, 1856. He was now appointed one of the professors at Villanova College, and continued thus for two years. He was next appointed to the pastoral charge of the Augustinian mission at St. Dennis's Church on Cobb's Creek, three and a half miles from Villanova, a beautiful little church, which he visited from the College on Sundays and festivals. This mission has a remarkable history. Started by the Augustinians in 1825, and attended by them up to 1832, it was given over to the ordinary of the diocese and was attended by various secular and regular priests till 1853, when it was again restored to the Augustinians, who have kept it ever since. This little church is noted as having proved the nursery or training mission for Bishops, since it was at various times attended by Rev. John Hughes, afterwards

Archbishop of New York, Rev. Michael O'Connor, afterwards Bishop of Pittsburg, Rev. Thaddeus Amat, afterwards Bishop of Monterey and Los Angeles, Rev. Peter Richard Kenrick, now Archbishop of St. Louis, Rev. William O'Hara, now Bishop of Scranton, Rev. Michael Domenec, afterwards Bishop of Pittsburg, and by Rev. Thomas Galberry, afterwards Bishop of Hartford. The Augustinians call it, "our training school for bishops." Hence he was transferred, January 27th, 1860, to Lansingburg, New York, a mission confided, in 1858, to the Augustinians by Bishop McCloskey of Albany, afterwards Cardinal Archbishop of New York, and the Mother-house of that Order for their New York missions. In this mission he cheerfully encountered the invariable lot of good missionaries, hard work, and performed it all. He found the old mission church of St. John the Baptist, which had been almost dismembered by storms, as its open sides but too plainly showed, now entirely unsuited for divine Service; Father Galberry tore it down in 1864, and undertook the erection of the new St. Augustine's in its place. The corner stone of the latter was accordingly laid by Bishop McCloskey on June 17, 1864. The new church cost $33,500; it was commenced without resources beyond the zeal and energy of the Pastor and the generosity of the laity. He succeeded in collecting, during the process of the work, not only by strong appeals to the Catholics of Lansingburg, but also to those of other places, the whole amount, before the Church was finished. Before the winter of 1864–65 set in he had the roof on and had finished the magnificent spire which crowns the mass of Gothic beauty beneath. There is nothing that so thoroughly unfolds to others the tone, culture, and development of mind and character as the external results of a man's works. The Church of St. Augustine at Lansingburg is a monument of Father Galberry's good judgment and

cultured taste, for the elegant work of the able architect, Peter Finnerty of Troy, received its first start and impression from Father Galberry's conception of what he wanted. "This church, I think, is the most beautiful of its kind, Gothic," writes one of ripe taste and judgment, "so greatly does it excel others I have seen, in its perfect proportions, its delicate though simple decorations, and the almost uncontrollable spirit of devotion it breathes, as it were, into the worshippers at its altars. This may be an inappropriate eulogy. However, take it as the sincere conviction of your humble servant, who has seen many wonders in architecture, but was never really in love with any so much as with St. Augustine's of Lansingburg." He also introduced into Lansingburg the Sisters of St. Joseph, whom he obtained from their Mother-house at Carondelet, Missouri, to take charge of his parish schools, and for them, with funds he raised, he purchased a commodious building and fitted it up for their convent. He also broke ground for a cemetery, known as St. John's-on-the-Hill. In 1865, he also remodeled his school house for use as a chapel, and built additional school rooms. While at Lansingburg, he founded many societies to nourish devotion and active charity amongst his flock, such as the confraternities of Saints Augustine and Monica or Tertiaries of St. Augustine, (commonly called the "Cincture,") the Children of Mary, the Holy Angels, the Infant Jesus, the Rosary, the Sacred Heart, and a conference of the Society of St. Vincent de Paul. The Tertiaries of St. Augustine, or Cinctures, increased greatly during his term as Superior of the Augustinians, for they numbered about twelve hundred in New York, Pennsylvania, and Massachusetts.

Scarcely had he got through with the active building undertakings he had on hand, and which he had undertaken without a cent in the treasury, when new and more difficult

and onerous labors were imposed on him by his Order. While still pastor at Lansingburg, on November 30th, 1866, he received (to him the appalling) news that the Superior-General of the Order of St. Augustine had appointed him Commissary General or chief superior of the Augustinian missions in the United States, to succeed their founder, the very Rev. Dr. Moriarty, O. S. A. The Augustinian mission in the United States is called the Commissariat of Our Lady of Good Counsel.

This promotion was a sore trial to Father Galberry. He did not expect it, did not want it, and tried earnestly to escape it; but to no avail. His vow of obedience was a reality with him, and finally reconciled him to the sacrifice of his own will, and when once Superior he continued to discharge the duties of that office with gratifying results until his consecration as Bishop of Hartford, in 1876. One of his brethren in religion has said of him: "His old time business-like traits seemed to improve. He was very watchful as Superior, very self-sacrificing, and very industrious. He aimed somewhat high, in fact higher than was expected in his requirements from candidates for the Order, and from us all he expected prompt, thorough, and unwavering obedience. While his hand was pretty heavy, no one called into question the rectitude of his views; he was too hard a worker himself, and never asked one to do what he would not do himself; he was very correct in his own conduct, very punctual in his hours of appointment of duty, and very mortified. I really think he wore himself away to death."

But Father Galberry continued to act as pastor at Lansingburg until 1870, when, on February 24th, he went to Lawrence to succeed to the pastoral charge of the Augustinian Church there, and to succeed to Father Edge, its late pastor. At this mission his life continued to be one of systematic toil, zeal, and self-sacrifice. By these he gained the veneration of

all, wherever he had served. He labored most earnestly there for the completion of the grand Parish Church of St. Mary's, perhaps one of the finest temples in the United States, which had been started under his predecessor, Father Edge, and which neither Father Edge nor Father Galberry completed, but which was left to their successor, Father John P. Gilmore, O. S. A., to finish.

In 1872, Father Galberry went to Villanova to reside, and succeeded Rev. Dr. Stanton, O. S. A., as president of the College, and was its ninth president. Dr. Stanton had been transferred to St. Augustine's, Philadelphia, in consequence of ill health. Scarcely was he seated in the Chair of President of the College, before he conceived the idea of erecting new and additional buildings to meet the educational requirements of the place. He broke ground for the new college buildings, April 1st, 1872, and before the spring of 1874 he had the satisfaction of opening the buildings for the reception of students. He improved the discipline of the College, made numerous improvement in its various departments, and devoted his time and energy to the great work of raising his own *Alma Mater* to a high standard as an educational institution. This was the greatest of his achievements, and its good results will long be visited upon future generations of students. During all this time he continued, in addition to his labors as pastor of Lansingburg, and at Lawrence, and president at Villanova, to discharge the duties of Superior of the Augustinians. In their discharge he might yet have found comparative rest; but he was too useful to be allowed to rest.

In 1874, the Council of the Augustinian Order in Europe decided to erect the Commissariat of Our Lady of Good Counsel in the United States, founded in 1796, into a religious province, under the Patronage of St. Thomas of Villanova. Father Galberry received tidings of this change on September 14th, 1874, and as Prior-Provincial he summoned the first

Chapter of the Augustinian Order to meet at Villanova on December 18th, 1874. Heretofore the Superior for the United States had been appointed by the Superior-General in Europe; henceforth the reverend electors were to choose their own Superior. This was the first election of a Superior by the Augustinians in the United States. The result of the votes was the election of Father Galberry as Superior. He was the seventh Superior, the first by election. He was himself a member of the Chapter, was present at the election; but was almost speechless when his election was announced, and could scarcely express his regret. The free election of one who had already ruled over them by appointment from abroad was the highest approbation his past administration could have received. Even this position, with the joint duties of President and Superior, would have been rest for him, compared to what was now awaiting him.

On the 15th of March, 1875, he received the news of his preconization as Bishop of Hartford, Connecticut, to succeed Bishop McFarland. His appointment had been promulgated in public consistory at Rome, and the first he knew of it was what he read in the newspapers, while travelling from the Augustinian Convents in New York to Villanova. He did not believe the announcement, as he saw a great similarity between his own name and that of a distinguished College president in the South. But his hopes were soon dispelled by the reception of the official notice. One who saw him constantly at this time decribes him as a man who was dazed, or rather stunned by a terrible blow; his brethren became alarmed at the change in him; he could neither eat nor sleep; it was evident he could not realize the truth of the news. He expressed himself as unworthy of the honor, as incapable of discharging the new office to which he was chosen. And yet, with his life-long deliberation, he thought over it, prayed over it, and consulted with brethren and

friends. Although every one in the Augustinian Order was anxious to cling to and retain the service and companionship of so valuable an Augustinian, yet they all frankly told him they saw the Providence of God in his appointment. He listened to all views and opinions, and weighed them long and carefully before he decided. His reverence for Rome's action was great, but his humility, love of retirement, and attachment to the monastic life were greater; he finally forwarded to Rome his declination of the honor, April 19th, 1875. He was most hopeful that the Holy Father would excuse him, for he had stated his reasons for refusing the purple. Rome, too, is slow and deliberate, and long months passed without a word. Then came a note from Rome demanding fuller explanations of his reasons. The Augustinians and their Superior, and the Church of Hartford, suffered great anxiety and suspense in the meantime. Finally, on February 17th, 1876, a Papal Mandate from Cardinal Franchi, Prefect of the Propaganda, was transmitted to the Bishop Elect through Archbishop Williams, enjoining his acceptance. Now all hearts were at rest except his own. But his own heart soon found rest in the very virtue of obedience, which the Augustinian monk had ever practised towards his Superiors in the Order, and had exacted from his brethren as their Superior, and he knew now full well how to obey implicitly his Supreme Superior in the person of the successor of Peter. As great was the struggle through which he passed in reaching this result, great also was his determination now to do his whole duty. He lost no time in closing up his business affairs as Superior at Villanova, and in putting all things in order for his departure. It was a sad separation from the companions and associations of a life time. On May 7th, 1876, he took a sorrowful farewell of Villanova: henceforth new companions, new subjects of varied classes, and new associates and duties were his.

He was consecrated Bishop of Hartford on St. Joseph's day, the third Sunday of Lent, March 19th, 1876, by Archbishop Williams, assisted by Bishop O'Reilly of Springfield, Massachusetts, and Bishop Wadhams of Ogdensburg, New York, in St. Peter's Church, Hartford. The other Bishops present were Bishops Healy of Portland, Lynch of Charleston, De Goesbriand of Burlington, Loughlin of Brooklyn, Conroy and McNeirney of Albany, Corrigan of Newark, and Hendricken of Providence. There were also present large numbers of priests, secular and regular, Jesuits, Franciscans, and Augustinians, to the number of one hundred and twenty in all, of which number sixteen were Augustinians from Villanova and other states, Christian Brothers and Sisters of Mercy, and a great concourse of the laity.

One of the first works which he undertook was the erection of the new Cathedral, which had been projected and planned by his predecessor. On Saturday, October, 1876, he issued a Pastoral Letter to his clergy and laity, in which he earnestly and eloquently appealed to them to unite in building the Cathedral, to be dedicated to St. Joseph; he reminded them that his predecessor had inaugurated this great work, had purchased a lot of ground for the future Cathedral, had erected an episcopal residence and a Cathedral-chapel, with a convent attached for the Sisters of Mercy. This work was not undertaken, however, until his visit to Rome *ad limina Apostolorum*. He sailed from New York May 5th, 1876, and placed his pledges of allegiance in the hands of the Holy Father, who had appointed him. He also visited many holy places in Italy, France, and Ireland. His visit to Lourdes was a source of great religious edification to him. He returned to his diocese late in the summer. His reception at Hartford by his flock was a grand ovation. Having issued his appeal for the new Cathedral, and commenced with his accustomed energy and success to collect the necessary funds, he broke

ground for the building on August 30th, 1876, and the first stone was set in its place on September 30th. After one year of busy work, successful financial arrangements, and European travel, he celebrated the first anniversary of his consecration at St. Joseph's Pro-Cathedral, on St. Joseph's day, March 19th, 1877, and received the heart felt congratulations of his flock. He had all things prepared, and the corner stone of St. Joseph's Cathedral was laid by Archbishop Williams, assisted by himself, on Sunday, April 29th, 1877. Bishop Laughlin of Brooklyn preached on the occasion, the offering of the laity amounted to $3,700.69, and a large number of clergy, and a vast concourse of the people, including the public officials of Hartford, were present and took part in the joyous pageant.

As he had been a successful worker among the Augustinians, having, since the year 1852, when he entered the religious state, increased the convents of his Order from two to ten in 1876, when he left it, the churches of the Order from four to twenty-four, the members of the Order from eight to over thirty, had brought the numbers of Tertiaries of St. Augustine up to two thousand; so now, as Bishop, he wonderfully and rapidly increased the works and improvements of his diocese during the short time he administered it. His visitation of the diocese was like the missionary work performed at Lansingburg. He conferred Confirmation during the two years he lived as Bishop on over 8,000 persons. He founded the paper of the diocese, *The Connecticut Catholic*. His Vicars-General were Rev. Thomas Lynch and Rev. Thomas Walsh; his Chancellor was Rev. Joseph Reed. Two new churches were finished and dedicated. The priests of the diocese were increased to the number of seventeen, seven having been ordained in 1878. One additional male parochial school was opened, and the number of boys attending parochial schools was increased from 5,000 to 7,050. Fe-

male religious institutions were increased from six to seventeen. The following account of Bishop Galberry was published at Hartford during his life:—"In person the right reverend Prelate is about five feet ten inches in height, of rather portly appearance and noble features. The expression of his countenance is that of cheerfulness and buoyancy in spirit, still having somewhat about it denoting a love of retirement. He is of a practical turn of mind, his long experience on the mission considerably inclining him to business pursuits. He has displayed great taste in building. Oftentimes, with a low treasury at the outset, he has, by wondrous exertions, filled it before completing his designs. The strong and noticeable trait in his character is his deep reflective turn of mind; it is this which gains him success in whatever he undertakes. As a pulpit orator he is plain and impressive, never seeking ornament or figure to express his ideas. In conversation he is cheerful and frank, nay, almost familiar in converse with his friends, and his company never leave his presence without a new love, a new sympathy towards him. With all under his care he is gentle, yet firm when necessary; forgiving, yet inflexible if called for, and fatherly and lenient to all who strive to do good. It is to this combination of manly virtues and faculties that prosperity and success have attended all his enterprises. And were it not for a deep, unshaken faith in the Omnipotence of God, he would never have ascended, step by step, the royal road to holiness and perfection."

A Sister of Mercy writes of him thus: "Bishop Galberry was a saintly prelate. He seemed to resemble Bishop McFarland in his untiring zeal in the cause of religion and in the education of children. I often heard it said, Bishop Galberry acts so like Bishop McFarland, you would think he lived with him, studied his life, copied his virtues, particularly his gentleness of heart, his zeal for souls, his love for the poor,

and untiring kindness and anxiety for the welfare of our dear Parent-House and Boarding School on Farmington Avenue."

Feeling the inroads of labor and fatigue on his health, and desiring rest and relief, he started from Hartford for Villanova, via New York, October 10th, 1878, with the view of spending some time with his late brethren, and obtaining the advice and directions of his former physicians, who knew his constitution. He was taken ill with hemorrhages from the gastric region, and on arriving at New York was carried to the Grand Union Hotel, near the Grand Central Station. Medical and spiritual assistance was obtained. He was so uncomplaining that it is believed that he was a much greater sufferer than his associates at Hartford ever supposed. The proprietors of the hotel did all that humanity could suggest. A telegram to Villanova soon brought the Provincial, Rev. Dr. Neno, O. S. A., and other Augustinian fathers to his bedside. He had already received the sacraments from the clergymen of the neighboring church. Medical skill could do him no service. The hemorrhages continued, and he sank under the loss of blood. He died the same evening. He was lost to his flock, just as they were fully realizing his great worth.

His funeral took place at Hartford, October 15th. The services were performed by Archbishop Williams, and the panegyric of the Deceased was pronounced by his old friend, Bishop De Goesbriand. A very large number of clergymen and laity were present, including eighteen Augustinians. Rev. Dr. Neno, O. S. A., and Fathers Fedigan and Coleman chanted the lessons, and the *Oremus* was sung by Dr. Neno. Eight Augustinians bore the remains of their deceased brother to his final resting place, among the sepulchres under the high altar of the Cathedral he had founded.

RIGHT REV. DAVID WILLIAM BACON, D. D.,

First Bishop of Portland, Maine.

David William Bacon was the son of William Bacon and Elizabeth Redmond; was born in Brooklyn on September 15th, 1813: other accounts give New York as his birth place, but Brooklyn seems to have the stronger claim. His father and mother were married in St. Peter's Church, Barclay Street, by Rev. Benedict Joseph Fenwick, S. J., on November 9th, 1812, and there he was baptized and confirmed. In Brooklyn, there was no church. After an academic course he made his classical and mathematical studies at the Sulpitian College of Montreal. Having resolved to devote himself to the priesthood, he was sent to Mt. St. Mary's College, Emmittsburg, Maryland, where he made his theological studies, and was ordained in the priesthood by Archbishop Eccleston of Baltimore, on December 13th, 1838. He then returned to the diocese of New York.

Father Bacon's first mission was as assistant at the church in Utica. Such was his efficiency in this position that he was appointed to organize a new parish in Brooklyn. He purchased an unfinished building, which a party in revolt against the authorities of the Church had commenced, and on this foundation he erected his new Church of the Assumption of the Blessed Virgin Mary. He was the first regular pastor of the Assumption. His congregation, at first poor and scanty, increased rapidly under his zealous pastorate, many converts were made through his able and mild expositions of the Faith, and the congregation gradually grew to be, and long remained

the largest in Brooklyn. He blended gentleness with firmness in a remarkable degree. He was greatly respected and esteemed by all classes of the community, and his promptness and decision on one occasion saved St. James Church from destruction by a mob. His good influence on the population of his parish and vicinity was clearly and remarkably felt and observed. For fifteen years he administered zealously and faithfully to the spiritual wants of his parish. When disease, epidemic, or plague of any kind visited Brooklyn, his charities and attendance on the afflicted were untiring. His moral and physical courage in such calamities was undaunted. He was zealous for the extension of the Faith, and when he saw the Catholic population increasing so as to need more church-room, he planned and projected the erection of the new Church of St. Mary, "Star of the Sea," for which he laboriously collected money, started the building, and brought it nearly to completion. Even then he declined to accept its pastoral charge, though a larger and finer church, from affection for his old and first congregation, between whom and himself the most affectionate attachment existed.

In 1854, the Holy See erected the new see of Portland, which embraced within its boundaries the entire states of Maine and New Hampshire. Father Bacon was appointed on December 8th, of that year, Bishop of Portland, and while all felt that Brooklyn lost one of its most zealous and useful priests, the new diocese could not have been more fortunate in the selection of its first bishop. Bishop Bacon was consecrated at old St. Patrick's Cathedral, New York, on Sunday, April 22d, 1855. Archbishop Hughes was the consecrator; the other prelates present were Bishops Loughlin of Brooklyn, Bayley of Newark, Fitzpatrick of Boston, McCloskey of Albany, (afterwards Cardinal Archbishop of New York), Very Rev. William Starrs, Vicar-General, Rev. Thomas S. Preston, Deacon, and Rev. John Barry, Sub-deacon, Rev. Francis

McNeirney, Master of ceremonies, Very Rev. Michael McCarron, Vicar-General, and Rev. William Quinn, Deacon of honor. Dr. McCloskey, then Bishop of Albany, preached one of his most beautiful sermons. Many other priests, and an immense congregation also attended. This was one of the most interesting and brilliant consecrations that ever took place in New York.

Though in the States of Maine and New Hampshire, in 1855, Catholics were few, and prejudices against them as many and violent as they were absurd, Catholicity had been planted about two centuries before in the northeastern portion of the diocese. Catholics were the first to pronounce the name of Christ there, and even in the tenth century the Christian Northmen had borne the cross and sung the Latin hymns of the Church, on and along the shores of Maine; Boone Island and Mount Desert had possessed ancient altars, and Maine then contained Catholic Indians, descendants of the converts made by Jesuit, Capuchin, and Recollect. Maine had become hallowed in Catholic history and in song, by the blood and sufferings of confessors of the Faith. There at Norridgewock, at the junction of the Kennebec and Sandy rivers, stands a monument commemorating the martyrdom of the Jesuit Father Rasle, and the murder of the remnant of his flock, and history records the triumphal carriage of his scalp and twenty six scalps of Catholic Indians through the streets of Boston. While a few Catholic Acadians found hiding places in Maine, Catholic Indians fled to Canada; those that remained were visited occasionally by priests from Canada, and these sent to Archbishop Carroll in the last century a crucifix as a mute but expressive prayer for a pastor. Fathers Ryan and McNamee, from Boston, visited Maine from time to time, and the saintly Bishop Cheverus visited Portland in 1822 and 1823. Maine was also sanctified by the apostleship of Father Charles Ffrench, first pastor of Portland and Eastport. In

1829, St. Dominic's Church was commenced by Father Ffrench and dedicated by Bishop Fenwick, in 1833.

In 1853 and 1854, a great anti-Catholic agitation ran through many parts of the United States, and led to outrages upon persons and property, utterly antagonistic to our laws, institutions, and national character. The question of naturalization may be one of political economy and statesmanship, but the calumnies and persecutions perpetrated against Catholics during the existence of Know-Nothingism remain a stain upon our history. In New York City, 1854, excitement was caused by the anti-Popery harangues in the public streets, by a vulgar and ignorant porter named Parsons; the streets were blocked up with thoughtless crowds, the military were called out, riot and bloodshed were prevented by the appeal of Archbishop Hughes to all Catholics, to remain peacefully at home. An infuriated bigot, or madman, named Orr, who assumed the name of the "Angel Gabriel," and who had traversed Scotland and Guiana with fire and blood, preached anti-Catholic and anti-Popery harangues throughout the country. Mobs turned out in various parts and abused Catholics and destroyed their churches; the Church at Manchester, New Hampshire, was rushed upon, on July 3d, 1854, and destroyed from top to bottom; and so with the Church at Dorchester, Massachusetts. On July 8th, at Bath in Maine, a mob, led by the infuriated "Angel Gabriel," burst in the church-doors, and while some made a pile of the pulpit and altar, others climbed up the steeple and tore down the cross; then the whole church was reduced to ashes in the presence of a large crowd and amid the exulting cries of the sacrilegious incendiaries. On the same day, at Ellsworth, an outrage was perpetrated on the person of a holy priest, Father John Bapst, of the Society of Jesus, which brings the blush to the cheek of all true Christians and Americans. Father Bapst had rendered great and valuable services among the

Abnaki Indians, on the Penobscot, where he had established habits of temperance, reconciled feuds, nursed the sick and dying in the midst of the cholera epidemic, and had educated the rising generation of the red men. But he was thwarted by the government, which deprived the Indians of a priest and drove many into exile in Canada. Taking up his residence at Bangor, he commenced to labor among the whites, and found there greater barbarism than among the peaceful Indians of the Penobscot. As a just man, pastor of his flock, and as an American citizen, he opposed the wrong of compelling Catholic children to learn doctrines opposed to their consciences, and of also being taxed for the privilege of being thus wronged. This gave offence to the white savages of Ellsworth, and at a town meeting it was resolved that, if he returned to the place, he should be tarred and feathered, and ridden on a rail. On the 14th of October he returned to Ellsworth to perform the Catholic religious services for the Catholic citizens of the place; a mob immediately assembled in obedidience to the resolutions of the town meeting, broke into his house, robbed him of his purse and watch, dragged him out, and, putting him astride a rail, carried him through the street; halting at length, they stripped him with great violence, using indecent language; the sheriff arrived now, and, as if come to connive at the outrage instead of preventing and arresting the ruffians, he closed his eyes and could not see Father Bapst. Emboldened and encouraged officially, the mob now poured tar upon the person of the Father, covered him with feathers, and left him in the public street two miles away from his house, at which he finally, with great suffering and exhaustion, arrived after midnight. The man of Jesus would take no nourishment in his exhausted state, because, as he wished to offer the holy sacrifice of the Mass next morning, receive the holy Eucharist himself, and bestow it upon his people, he obeyed the law of strict abstinence between midnight and

the celebration of Mass. How acceptable to God the offering must have been! His prayers for his persecutors seem to have been heard, as witnessed in the present immense growth of the Catholic religion in New England.

Such was the state of feeling against Catholics in New Hampshire and Maine, when the Church, advancing with the standard of the cross and deeming this step to be the best remedy for Puritan bigotry and persecution, erected a Catholic episcopal see at Portland. Such was the hostility to his Faith and to his people which Bishop Bacon encountered. Consecrated in March, the difficulties of his situation prevented him from coming to Portland before the last of May. On the 31st of May, Bishop Bacon was solemnly installed as the first Bishop of Portland. In the face of the ignorant and narrow-minded bigotry, whose evidences were manifested on all sides, and which must have formed a part of the intimate life and home education of the people, the advent of a Catholic Bishop to be installed, the procession of Bishops and ecclesiastics, and the Young Catholics' Friend Society, with Father Bapst in the procession, was not an act of open defiance, it was but the peaceful, beneficent, and undaunted progress of the Church of God. Right Rev. John Bernard Fitzpatrick, Bishop of Boston, conducted the installation, Father Bapst, New England's Confessor of the Faith, celebrated Solemn High Mass, and Bishop Fitzpatrick preached the installation sermon. Bishop Bacon also addressed the large and respectful assembly; he was conscious of the great difficulties of his mission; he "had not assumed it, but had only accepted it." Fervent prayers were offered for the Church of Maine, and that persecution might cease. Judge Preble, who had entertained in his fine residence Bishop Fenwick and Father Ffrench in 1833, when St. Dominic's Church was dedicated, now also received as his guests Bishops Fitzpatrick and Bacon, Father Bapst, and the other

clergymen, in 1855, when a Bishop for Maine and New Hampshire was installed in the same venerable temple. Rev. John O'Donnell was pastor of St. Dominic's.

Bishop Bacon began his delicate and difficult task, and for nineteen years prosecuted his work with good judgment and untiring zeal. His wise administration and executive ability gave his diocese an increased and efficient clergy, churches, and institutions of education and charity, while his pious life and good example, his charity of act and word, his quiet and unassuming courage, his good citizenship, and his plain, clear, and lucid explanations of the rites, traditions, history, and dogmas of the Church gradually disarmed the prejudice of New England. His diocese was needy and poor. The pecuniary aid he obtained from some of his friends in Brooklyn enabled him to meet the most pressing of his immediate wants, which were many.

Mention has been made of the outrages committed on the Catholic Church at Bath, Maine, on July 8th, 1855, and the destruction of the sacred house by incendiarism. Bishop Bacon, on November 18th, of the same year, went to Bath and attempted to lay on the same site the corner stone of a new church; another outrage was now perpetrated against the Bishop and the great religious body he represented. The people of Bath would not permit him to perform the act which was the right of every church in the land. A mob took possession of the place, overthrew all that had been done for the ceremony, broke the crosses, and assaulted all who showed any opposition to their disgraceful proceedings. In 1856, deeds of outrage against Catholics and their churches continued. The town of Ellsworth, rendered infamous by the inhuman and unmanly treatment of Father Bapst in 1854, now distinguished itself again: the Catholic church, which was an ornament to the town, had been repeatedly battered with stones, the windows broken and the building otherwise

defaced; it was finally destroyed by fire on Sunday night, April 27th, 1856, the work of an incendiary, as no fire had been kindled in the Church for a week.

But gradually Bishop Bacon's mild, dignified, and firm course began to turn the tide, and consolations in the midst of sorrows followed. On October 12th, 1856, he solemnly dedicated St. John's Church at Bangor, a new and fine edifice, in the presence of four thousand persons, including many respectable and intelligent Protestants, whose reverential demeanor spoke well for their hearts and understandings. Two days later he administered confirmation to one hundred at the Indian village mission of Oldtown, himself preaching to the Indians in English and French, and Father Bapst addressing them in the Indian language. It is due to the citizens of Bangor, where Father Bapst resided, to state that they loudly denounced the miscreants who had persecuted him as unworthy of American citizenship; they presented the good father with a watch and purse, and sought to bring the offenders to justice: twelve or fifteen were arrested on the charge and were identified; but, unfortunate Ellsworth! another town meeting applauded the deed, and the grand-jury refused to indict the criminals!

On the 7th of August, 1859, Bishop Bacon re-dedicated, with solemn procession and ceremonies, the historic church of St. Dominic at Portland, then greatly improved, and remodeled; in his sermon he paid a worthy tribute to Father Ffrench, "a Dominican friar, who thirty years ago came to Portland as a missionary." At that time there was no church in this state, in fact none this side of Boston. Father Ffrench commenced the erection of four churches at the same time, one in Dover, and one in Portland, Bangor, and Eastport. His efforts were crowned with success, and what at that time was missionary ground is now a large diocese. At the time this church was erected, 1828, there were about

twenty-five Catholic families in Portland, and they were obliged to do more for the Catholic cause than any that have succeeded them."

As early as 1856, when Portland contained about two thousand Catholics, Bishop Bacon commenced the acquisition of the present Cathedral property; he erected the Cathedral-Chapel on the present location, and in 1866 he laid the corner-stone of the Cathedral. In 1864 he introduced the Sisters of Notre Dame, from Montreal, for the education of girls, and on December 8th, 1865, he opened the parochial school of St. Dominic. Bishop Bacon had gained the good will of the citizens whose bigotry and persecution had subsided, and now he began to look forward to many years of religious progress and success. Just as his hopes were maturing and his plans ripening, the dreadful fire of July 4th, 1866, swept over Portland, and left but little behind. In a few hours the Cathedral-Chapel, the episcopal residence, the Sister's house and academy, with nearly all they contained, had been consumed, and of the Cathedral property nothing but the ground was left. The Bishop assembled his people first in a shed on the Grand Trunk wharf, then in a shed where the Kavaugh school stands; then he commenced to rebuild the Cathedral-Chapel, and such was his energy that at Christmas he dedicated the Chapel, and during the winter he had his episcopal residence ready for occupation, and St. Aloysius' School on Congress Street was rebuilt. The Sisters returned and re-opened their school in 1867. In April, 1868, work was resumed on the present Cathedral. To the erection of his Cathedral and the raising of the necessary funds, Bishop Bacon devoted great time and labor. He made laborious collections for it in his own and in other dioceses. By his energy and industry he brought the work to a state of readiness and had the consolation of dedicating it to God, under the patronage of the Blessed Virgin Mary in her title of the Immaculate Conception, on

September 8th, 1870. Eight prelates, seventy five priests, and a large concourse of citizens of every creed, whose warm sympathies and aid he had won, witnessed the grand and imposing ceremony. Very Rev. Isaac T. Hecker, founder of the Paulists, preached an able and eloquent sermon. Bishop Bacon received many congratulations on this happy occasion, the consummation of long labors, sacrifices, and prayers. With his Cathedral finished and in use, and his diocese well organized, the weary Bishop had hopes of rest and consolation. But on the very night of the dedication, while the Bishop was receiving the congratulations of his colleagues, clergy, and fellow-citizens, a fearful wind prostrated and threw to the ground the lofty spire of the Cathedral. This was a severe blow. But, undaunted, Bishop Bacon went to work again immediately in collecting funds, clearing away the ruins, and in rebuilding; so that "soon the loftiest spire in the city crowned the finest church in the State of Maine." This is a fine Gothic church and is much admired. The visitor to this devotional shrine, in 1873, was struck with the evidence of Bishop Bacon's filial piety in erecting several memorial tablets in the chapel, to commemorate his parents and other members of his family, and asking prayers for the repose of their souls. The same visitor, after giving an interesting account of the Church and its truly devotional services, wrote :—

"But what gave me the greatest satisfaction in the Cathedral to-day, aside from the devotions proper, was the announcement that, hereafter, no charge would be made at the door for a seat in the church, to anybody. The 'money changers' have been driven out, and the 'tables,' if not 'overthrown,' have at least been removed, and the church is now open to all. Of course, the faithful were exhorted and will be expected to rent seats. * * * * But the frequenters or casual visitors to the House of God, so far as the Cathedral is concerned, are no more to be confronted at the very door by the money chan-

gers, silently and impliedly, if not imperatively, demanding pay for the privilege of worshipping God in His own house."

In 1873 Bishop Bacon founded St. Elizatbeth's Orphan Asylum on Free Street, a large building in which the orphans mostly reside, others residing on a plot of thirty-three acres, on an island in Portland harbor. It was placed under the care of the Congregation of Notre Dame, from Montreal, and on their departure, in 1873, under the Sisters of Mercy. Other institutions of benevolence attest his zeal and charity. The progress of religion made in the diocese was astonishing. His success in allaying prejudice, producing harmony, and gaining converts to the Faith was even greater and more meritorious. Before his death, not only had he dedicated a fine Cathedral, but he had enriched his diocese with sixty-three churches, fifty-two priests, twenty-three parochials schools, and his diocese contained a Catholic population of about eighty thousand. He provided a fine episcopal residence and a beautiful cemetery.

His health had been failing, and for years he had been a great sufferer from an unrelenting disease; and such was his patience, and such his love of suffering and desire to give no trouble, that, besides his physician, no one, not even his most intimate friends, knew of his sufferings. In June, 1874, he made his last journey to Rome in company with his friend from youth, the late Cardinal McCloskey. He was too ill to reach Rome, and was carried to the naval hospital at Brest, in France. On the Cardinal's return from Rome, the dying Bishop, most anxious to return to America, had himself carried on board the ship Pereire. During the homeward voyage the bad weather greatly added to his sufferings, he was two days unconscious, finally arrived at New York in a sinking state, on November 5th, 1874, and was carried to St. Vincent's hospital. Here, after some hours of great suffering and perfect consciousness, he expired, after having received

all the consolations of his religion. The venerable Archbishop McCloskey, Bishop Lynch of Charleston, Bishop Loughlin of Brooklyn, Sister Mary Francis of St. Vincent's, and other clerical and lay friends of the dying Prelate were present and administered every spiritual and temporal comfort to the good Prelate in his last moments. He was interred in his Cathedral at Portland with the most solemn ceremonies, attended by prelates, priests, and citizens of Portland of every creed. At the centennial celebration of the city of Portland, on July 4th, 5th, and 6th, 1886, his successor, the Right Rev. James Augustine Healy, after giving a succinct account of his labors, said; "He had created a diocese; he had overcome difficulties, many, and in appearance, insurmountable; and in death he had left to his successor the grateful task of preserving what was perfected, and of finishing what had been so well begun."

RIGHT REV. THOMAS FRANCIS HENDRICKEN, D. D.,

First Bishop of Providence, Rhode Island.

Thomas Francis Hendricken was born on May 5th, 1827, in the townland of Triangle, near Kilkenny, diocese of Ossory, Province of Leinster, Ireland, and was the son of John Hendricken and Ann Maher. He was the second son. His father died when he was very young; his mother continued the management of the father's farm, and was succeeded in this afterwards by his brother James. She applied herself sedulously to the education of her children, and Thomas Francis at an early age attended school in Kilkenny. He entered St. Kieran's College, Kilkenny, in 1844, and made his collegiate course with great success. His mother and uncle had him educated with the hope of his embracing the priesthood. In the schools of Kilkenny he was among the most studious and well behaved scholars. As soon as he had made the requisite progress and advancement in his studies, he was sent, in 1847, as an ecclesiastical student to Maynooth. He passed an unusually good examination for admission. He was immediately placed on the Dunboyne Establishment. In this college he soon made for himself a high reputation for excellence in all his studies, and for the remarkable purity and fervor of his devotion. He is said to have paid particular attention to the study of English literature. He was there rapidly advanced to the priesthood, and honored in an especial manner, as few students were honored.

When Bishop O'Reilly, of Hartford, Connecticut, visited Ireland in 1853, young Hendricken, whose ecclesiastical

studies were then drawing to a close, saw the Bishop, heard his appeal, and volunteered for the mission of Connecticut and Rhode Island. He was ordained by Bishop O'Reilly at Maynooth, April 29th, 1853.

While on the voyage to America, the zeal and courage of Father Hendricken were severely tried. It was a period of great anti-Catholic prejudice, 1854, and Catholics encountered this hostile spirit every where, and so it was with him. On the vessel which brought him over, there was a poor woman who was attacked with a fatal malady, and her end was near. She requested the consolations of her religion, and Father Hendricken repaired to her relief. But when he made ready to minister to her, the officers and crew denied him this privilege, and when he attempted to reach the dying woman despite their opposition, he was badly maltreated and beaten, and was saved from serious injury, if not from death, by the interference of a fellow passenger. This fellow passenger of the young priest is now a citizen of Providence, and has, since Bishop Hendricken's death, publicly confirmed the truth of this statement.

All the younger members of his family came to America about the same time, including his brother William and his three sisters. Father Hendricken's first mission in America was at the Cathedral at Providence, then at St. Joseph's Church in the same city, at Woonsocket, and Newport. On January 17th, 1854, he was appointed pastor of St. Joseph's Church, West Winsted, Connecticut. At these various stations he was permitted to stay but short periods of time, as in each he developed a usefulness and capacity for missionary work, which resulted each time in his promotion to a more important mission.

The history of the Catholic Church at Waterbury is intimately connected with the name of Father Hendricken. Here he built the fine and costly gothic Church of the Im-

maculate Conception, designed by Mr. Keely, architect, which is a monument of his zeal, labors, and cultivated taste. It is in the early style of the middle ages, is 162 feet long, 65 feet wide, and 60 feet high from the nave. This elegant temple was most solemnly dedicated on Sunday, December 19th, 1858; the dedication service was performed by Bishop McFarland, Bishop Loughlin pontificated at solemn Mass, and Bishop McFarland preached the sermon. This event gave a fresh stimulus to religious enterprise and church-building in New England. At Waterbury he also introduced the Sisters of the Congregation of Notre Dame, and established the Convent of the Immaculate Conception. He built a pastoral residence, a fine school house, and purchased and laid out a beautiful cemetery. Early in his residence there, he identified himself with the cause of education, and was a member of the public school board for several years. Such was his zeal for the diffusion of knowledge and education, that shortly after his arrival in Waterbury, seeing that his parishioners were poor and unable to employ a teacher, he opened a school in advance of the erection of his permanent school house, and added the exhausting labors of teaching to his missionary duties. Such were his successful labors, his zeal, his good business management, and administrative ability, that he was recognized as among the eminent and distinguished priests of the country.

When the diocese of Hartford was divided, in 1872, Father Hendricken was appointed first Bishop of the new diocese of Providence, which embraced the State of Rhode Island, and Bristol, Barnstable, and part of Plymouth County, and the Islands of Martha's Vineyard and Nantucket in Massachusetts. He received the bulls of his appointment from Pope Pius IX. on March 17th, 1872. His consecration took place in the Pro-Cathedral of SS. Peter and Paul, at Providence, on April 20th, in the presence of nine bishops. The Most Rev. John Mc-

Closkey of New York was consecrator; the Assistant Bishops were Right Rev. D. W. Bacon of Portland, and Right Rev. John Joseph Williams of Boston; the other Bishop's present were Doctors Loughlin, Ryan of Buffalo, de Goesbriand, McFarland, McQuaid, and O'Reilly, seventy-two priests and a countless concourse of the laity. The celebrated Dominican, Father Thomas Burke, preached one of his grand sermons, which, as well as the equally great sermon preached by Bishop McQuaid at the Pontifical Vespers in the evening, made deep and lasting impressions upon the community. The new diocese was an interesting one. It holds a prominent place in American Ecclesiastical antiquities. It was near Newport, that the newly converted Christian Northmen in the beginning of the eleventh Century founded their colony of Vinland; it was here that Bishop Eric spent his strength and probably his life in evangelizing the land; and it is here that stands the old tower of Newport, which Rafn, Gravier, and other writers on American Scandinavian antiquities unite in regarding as an ancient Norse Christian relic, a baptistry or other ecclesiastical structure. Here, too, the Catholic chaplains of the French Army and Navy, during our Revolution, offered the holy sacrifice of the Mass. Here, too, Father John Thayer, the distinguished Boston convert, came to visit the Catholic residents of Newport in 1791, and perhaps again later. As early as 1828, Rev. Robert D. Woodley purchased an old school house and made it the first Church, and in that year a generous layman donated a lot in Providence for a church. The foundations of the Faith had been slowly but surely laid under Bishops Cheverus, Fenwick, and Fitzpatrick, and Bishop McFarland had done a good part by the Rhode Island portion of his original diocese. Bishop Hendricken took the work in hand with ten churches, one of which was his Pro-Cathedral of SS. Peter and Paul in Providence, and thirty-three others in the rest of the diocese; and there were fifty-three priests laboring in the State.

It was not long before Bishop Hendricken had five new churches building, and he labored to provide them with priests, for in the first year he ordained four. To pay off old church debts also became an early work of his, for Bishop Hendricken believed not in having the houses of God mortgaged for debt, but he believed in having them paid for and consecrated. The Cathedral debt of sixteen thousand dollars was first paid, and that within a few months, as a good example to all his priests. The new Pro-Cathedral was next erected, at a cost of $30,000, and next to that the fine episcopal residence, costing $40,000. And all these were paid for. But the leading feature of his earliest undertakings was to plan the present splendid new Cathedral of Providence, and to provide the means of erecting it. His project of erecting the Cathedral, especially one of such grand proportions and expensiveness, did not meet with general favor. Even some of his closest friends endeavored to divert him from the untertaking, especially during the severe financial troubles of 1873. The Bishop, however, had set his heart on the work, and with unflinching courage he entered on the undertaking. He began by obtaining small collections from the people, visiting every parish in the diocese in turn, and finally he succeeded in imparting to others the enthusiasm he himself had felt, with the result of securing the hearty co-operation of every Catholic, and of many Protestant friends. The collections, which amounted to nearly $50,000 a year, enabled him to carry on his great work, as he had intended, paying for it as he progressed. As the old church lot was too small, he first purchased a lot of suitable size, for which he paid $36,000. On thanksgiving day, the corner stone of the new Cathedral of SS. Peter and Paul was laid, with hopeful and imposing pageantry and religious devotions. His ardor increased with time and with the development of the herculean task. As it approached a cost of $500,000, he still

felt more than ever encouraged, especially, as all was nearly accomplished, and every cent was paid.

His method, securing his peace of mind and his spirits from the harassing humiliations of debt, enabled him to build with security, durability, and ease. This is the more remarkable in view of the long continued financial stringency, and still more it must be said that during these labors the Bishop never enjoyed a day of good health, and was confined to his bed a considerable portion of the time. So thoroughly had he communicated his ardor to others, that, even when he was ill, the work of collecting, paying, and building went on. This magnificent temple he had brought nearly to completion; he could fix the day when he expected to say Mass in it, and as his health grew worse at this time, he was heard to express the wish, the only earthly wish he expressed, that God might spare him long enough to say the first Mass in the new Cathedral. This wish expressed was the prelude to a sublime act of virtue on his part: for when he found that he must die without accomplishing this, he said: "Thy will be done, O Lord!" As this beautiful work was expressive of the cultivated mind, the aesthetic culture, and holy aspirations of the Bishop, just as Mozart's last mass was expressive of the composer's devout sentiments, so it may remarked, that, as the great composer never lived to hear his last great production performed, so did Bishop Hendricken die just as his last great work was on the eve of completion, yet not finished. The first mass said within its walls was for his own repose. Like Mozart composing his own *requiem*, Bishop Hendricken was building his own mausoleum.

While thus engaged he was supplying his diocese with priests, churches, institutions, and religious orders. The Jesuits came and received charge of St. Joseph's parish. The Ladies of the Sacred Heart came and established their house at Elmhurst, so, too, the Ursulines came and were introduced

in St. Mary's Parish. The Sisters of Jesus and Mary opened a branch at Fall River, and the convents of the Sisters of Mercy multiplied their schools and institutions.

Bishop Hendricken was devoted to the See of Peter, and made two visits to Rome, *ad limina apostolorum.* His first visit was in May, 1873. The Bishop's reception by the Holy Father Pius IX. was most cordial; the audience accorded him and those that accompanied him lasted over a half-hour, and he often referred in a happy mood to the pleasure expressed by the Holy Father at receiving "a visit from Providence." His second visit was made in 1878, in which year work on the new Cathedral was begun. So deeply interested was he in this great undertaking, that the Rev. Farrell O'Reilly of East Providence, then Rector of the Cathedral, had to write to him every week, detailing the progress made, besides sending sketches and papers relating to the structure.

Bishop Hendricken was always sympathetic and generous, whenever he considered a case or a cause meritorious, or that there was a grievance which needed redress. It was in this spirit that he advocated the early closing of the stores on Saturday afternoons, and wrote a letter to his priests on this subject, couched in strong and earnest language.

He increased the number of the clergy to near one hundred, while the number of religious was increased, male religious to seven and the female religious to the large number of two hundred and fifty. The churches were increased to near sixty, besides sixteen chapels or stations. One additional orphan asylum was erected, and hospital accommodations provided for the sick and unfortunate. With the increase of schools, private and parochial, the number of pupils was immensely increased, and the benefits of Catholic education greatly extended. In ecclesiastical councils, his sound judgment and experience were of great value. At the second Plenary Council of Baltimore, when, although so

seriously ill that it was thought he could not survive the sessions, his advice was sought, on the subject of secret societies and other important business, by his colleagues.

Bishop Hendricken was eminent as a church-builder and was at ease with every detail of such work. His visitations of his diocese were exhaustive missionary journeys, in which he visited every church, and did severe work in each, performing not only the episcopal work of confirmation, but also preaching, instructing converts, giving first communion, planning new churches and institutions, examining into the financial condition of the churches, and assisting the pastors in parochial work. His last visitation was to the Church of the Holy Name, in Providence. During the whole of the arduous labors of his episcopate he was suffering from asthma. Notwithstanding his constant sufferings, he labored unceasingly except when actually in bed, and then he was planning other work. At the Holy Name Church he was also suffering from the cold contracted while visiting the churches in the Pawtucket Valley; in his sermon he alluded distinctly to his probable death; here too he expressed the hope that he might live to see his Cathedral consecrated. On his return home he was taken ill, and so continued with alternate rallies and relapses until his death, which occurred on June 11th, 1886, surrounded by a number of his clergy and the good Sisters of Mercy, all of whom were profoundly edified by his humble submission and by his devout piety. When told that Father Strang had gone for the holy Viaticum to administer to him, the dying bishop, with a sublime act of devotion and humility, crept on hands and knees out of bed and knelt down in prayer, insisting on remaining in that position until he received his Lord. He then asked for the Papal Benediction, which was administered. Amongst his last words were, "Thy will be done, Oh Lord! His funeral was a worthy tribute from prelates, priests, and people to his exalted virtues and great services to religion.

education, and charity. Archbishop Williams was celebrant of the Mass, and Bishop O'Reilly preached a noble panegyric on the deceased. He was buried beneath the main altar of the New Cathedral.

RIGHT REV. ANTHONY O'REGAN, D. D.

Third Bishop of Chicago.

Anthony O'Regan was born in the village of Lavallevoe, County Mayo, Ireland, in the year 1809. He received a good education, the best that Catholics could then obtain. He was particularly distinguished for piety and studiousness; so much so that, when a youth at school, he was often called "the young priest." He served mass for his parish priest at the parish house of Kiltulla, and soon he realized those prophetic words, for he entered Maynooth College at an early age to study for the prieshood, for which he had already received a good preparation. He spent eight years in study at Maynooth, where he was distinguished for superior talents, and was then ordained there. He was then appointed by Archbishop McHale, professor in the Archiepiscopal College of Tuam, St. Jarlith's, in which capacity he served ten years; he was then appointed president of the College, an office which he held, with honor to himself and with benefit to the institution, for five years. His reputation as a scholar, theologian, and educator, was high in Ireland, and had reached America. Archbishop Peter Richard Kenrick of St. Louis, in 1849, invited him to take charge of his new Theological Seminary of St. Louis, at Carondelet, Missouri, and appointed him professor and superior. He was here also distinguished for his learning and ability, and for his untiring inculcation of the virtues which should ever adorn the priestly character. He was regarded as worthy of the highest ecclesiastical honors, and in March 1854, the see of Chicago having been made vacant by the transfer of Bishop Vandevelde to Natchez, he was

appointed Bishop of Chicago. Unwilling to accept so heavy and embarrassing a trust after so many years of quiet College life, and distrusting his ability to cope with the difficulties of the office, he respectfully returned the documents to Rome. In June, the bulls were again sent to him, and then, in obedience to the Apostolic mandate, he accepted the appointment, but expressed his regret at leaving his books and his classes for a field of labor in which he was almost a stranger. The two Archbishops, Ryan of Philadelphia, and Feehan of Chicago, were students under him at the Seminary of Carondelet.

He was consecrated by Archbishop Kenrick of St. Louis, in the Cathedral of that city, on July 25th, the Feast of St. James. The Assistant Bishops were Right Rev. Dr. Vandevelde, Bishop of Natchez and formerly Bishop of Chicago, Right Rev. Dr. Henni, Bishop and afterwards Archbishop of Milwaukee, and Right Rev. Dr. Loras, Bishop of Dubuque. Besides these there were present sixty priests from the diocese of Chicago, archdiocese of St. Louis, and adjoining dioceses, and the Seminarians from the Seminary of Carondelet. The consecration sermon was preached by the Very Rev. James Duggan of St. Louis, afterwards Bishop of Chicago. The *Western Tablet* of July 20th, 1854, after speaking of his great learning and piety, said:

"The many years he had spent in studying and teaching the various branches of theology, the experience which, as Superior of Ecclesiastical Seminaries, he had acquired in directing and training young candidates for the priesthood, render him eminently qualified to direct the affairs of a diocese. But the most important for the clergy, especially those who are engaged in the arduous labors and exposed to all the dangers of a missionary life in this country, is to have in their Bishop not only a theologian to whom they can apply for counsel and direction in the duties of the ministry, but one to whom in their difficulties they can have recourse

as to a Father. This they must require, and this, we have no doubt from his amiable character and paternal heart, they shall find in the Right Rev. Bishop O'Regan."

Bishop O'Regan was quite unwell at the time and immediately after his consecration, and was unable to reach Chicago before September. He was installed as Bishop of that See on September 3d, to the great joy of the Catholic clergy and laity of the diocese, who had been without a Bishop for sometime. Chicago, then properly called the "Garden City," was a small place, with a few churches and priests and no religious institutions, but its growth was rapid and its great future easily foreseen. The Bishop's house was so poor that it was called "a shanty," and the clergy and laity, immediately after the arrival of Bishop O'Regan, united with him in building a new episcopal residence, one of the finest structures in the city, which was completed in 1856, and was destroyed in the great fire of 1871. He saw at once how important it was that sites for churches and religious institutions should at once be acquired, and he rendered great service to the cause of religion by purchasing the lands upon which many of the present churches and ecclesiastical structures of Chicago are built. He also purchased the land for Calvary Cemetery. He also brought to Chicago the Jesuit Fathers. The celebrated Father Damen was his own choice, and the present valuable labors of the followers of St. Ignatius were commenced during his administration. He also introduced the Redemptorists, who have done such good service in the diocese. His visitation of the diocese was active and zealous, and he was received with demonstrations of joy. On his first visit to the University of St. Mary of the Lake he was received amidst the ringing of bells and the firing of the cannon belonging to the military company attached to the University. While at the University, he held an ordination, administered confirmation, visited the Sisters of Mercy, and

received several new members into the community. Though his administration was short, the diocese of Chicago is now reaping the fruits of his foresight in providing for the expansion of the Church in that great city, by purchasing property in time.

Bishop O'Regan's sermons are referred to by contemporaneous accounts as eloquent. But his eloquence was not of the popular kind; it was the eloquence of logic and of the schools. To the people it was dull and prosy. His delivery was more that of the professor in his chair, than of the orator in the pulpit; for he was didactic, and would bring volumes into the pulpit, from which to quote passages in proof of his propositions. He was respected by the people as a man of learning. He was a hard student all his life and wrote much, though he never published any of his works. He wrote several essays, lectures, an English prosody, and "an explanation of St. Paul's epistle to the Romans," while he was professor at St. Jarlith's College in Tuam. Some of his MSS. are still extant, and prove him to have been a thorough biblical scholar. Other writings of his, and his splendid theological library, which he left to the diocese of Chicago on his resignation of the see, were destroyed by the fire of 1871. He was a man of strong physical endurance. When on his visitation through the diocese, he would walk from one mission to another, if the distance was not too great. Before purchasing the site for Calvary Cemetery, he started out to see the land, having Mr. John McGovern as his companion, and walked the whole distance, lunching on bread and cheese on the lake shore; they returned in an ox-team within two miles of the city, and then walked home. He was most solicitous for the progress and success of religion, and thought these results could only be attained through a worthy priesthood. To build up a pure, learned, disinterested, and self-sacrificing priesthood, was the main thought of his life, as is shown in his

letters. He viewed the priesthood according to his ideal, and seemed not to be able to take men as he found them but rather for what he thought they ought to be. He was charitable, however, in his treatment of priests, despite some impressions and charges to the contrary; but he had to deal with some, in the then crude and ill-provided organization of the western Church, who faltered or deviated under the hardships and privations of the western missions, and his task was difficult and sometimes discouraging or fruitless. He also respected in a high degree the temple of religion as the house of God, and the external exponent of the priestly office, and the layman's place of pilgrimage and prayer. His feelings were greatly wounded at the sacrilege committed by some miscreant, who in 1856 entered and robbed his own Cathedral, carrying off the sacred vessels, and scattering the consecrated elements on the floor. He was a man of great taste, a strict disciplinarian, and a rigid supporter of ecclesiastical dignity and decorum. He had a warm and generous heart, and was sincerely attached to the diocese, priesthood, and people of Illinois, as was demonstrated by the provisions of his last will and testament. At the same time he was excessively economical in his personal life and amassed something of a fortune, part of which he lost by the failure of a bank in Chicago, and the residue he carried with him abroad.

The greatest cross of his administration were the struggle he had to endure with Chiniquy, an unworthy and disobedient priest from Canada, and the revolt and schism he created, a cross which was rendered the more unjust by the prejudiced and exaggerated accounts given of the affair by the secular press, and by the false statement published that the Bishop was actuated by national antipathy of the Irish against the French Canadians. At the time of his advent to Illinois, Chiniquy had been suspended by his own superior, the Bishop of Cydonia, administrator of St. Hyacinth, and Co-adjutor of

Montreal, and Bishop O'Regan took him on trial only, gave him faculties, and placed him in temporary charge of the French Canadian congregation at Kankakee. He was guilty of repeated disobediences and misconduct, which finally, after long endurance, compelled Bishop O'Regan first to suspend, and afterwards to excommunicate him. Sustained by a number of his countrymen in Kankakee, whom he himself had mislead, the excommunicated priest refused to recognize the lawful authority of his Bishop, continued to exercise the ministry he had dishonored, sued the Bishop for salary and for defamation of character, and also instituted suits for the church property. The Bishop defeated him in the Courts in the former, and the latter suits for the church property lingered a long time in Court, and were only settled in Bishop Foley's time, the Church retaining all the property in the name of the Cathedral corporation of the diocese. The Canadian bishops sustained the action of Bishop O'Regan throughout, by word and letter, and by published pastorals. Chiniquy, however, defied the Bishop and rallied around him in his revolt the disaffected members of his flock. He addressed and published the most insulting language against his Bishop, such as the following taken from a single letter :—"If you have been so ill-advised in suspending me, etc., your sentence is ridiculous and null,"—"were you as learned in the common law, as you are expert in pocketing our money,"—"when I was ordained priest, it was not to become the slave of a lawless tyrant; the more I humble myself, the more you trample on me—does not that exceed, in wickedness and tyranny, anything found on the darkest pages of history, even of the most daring tyrants? Judas-like, who sold his Saviour to his enemies, you have sold me to mine. The impious Achab, who put Naboth to death, to be possessed of his field, is revived in person, in you." By the co-operation of Bishop O'Regan and the good Bishops of Canada, worthy French

Canadian priests, and notably the Rev. Mr. Desaulmers, were sent, who finally succeeded in bringing back the misled flock of St. Ann's to their spiritual allegiance, even in the time of Bishop O'Regan. At the invitation of Father Desaulmers and the Congregation the Bishop visited the people of Kankakee in Bourbonnais Grove, and was received with acclamations of joy and respect by four thousand people. Addresses of loyalty were delivered to the Bishop, who responded in an eloquent speech, explaining in detail the most misrepresented portions of the affair. The demonstration was marred by an insult inflicted on one of the Bishop's suite, as they passed through the crowd, by a person who was neither a Catholic nor a Canadian. This incident gave rise to a false report that the French Canadian Catholics had burned the Bishop in effigy, which was a fair sample of the misrepresentations he had to endure. Happily, all has passed away—the misguided members of the flock have returned, and all will unite in charitable prayers for the return of the misleader. But this and other trials seriously depressed the hopes of Bishop O'Regan for future labors in Chicago. His administration was not successful.

Late in the year 1856 he went to Rome and petitioned the Pope to accept his resignation. The opposition he encountered at Rome he overcame by his cogent reasonings, and after much perseverance was finally permitted to resign.

In 1858 Bishop O'Regan retired to London with the title of Bishop of Dora, and resided the remainder of his life at Michael's Grove, Brompton, much admired for his learning, respected for his loyalty to the Church, and venerated for his virtues. Attached to his lodgings was a neat private chapel, which he took pleasure in adorning, as he always adorned the house of God, and in which he conducted his religious devotions. He enjoyed here the friendship and society of Cardinal Wiseman, whom he frequently assisted in his episcopal

labors. He also enjoyed the friendship of the Duke of Norfolk, from whom he received testimonials of esteem. He suffered much towards the last with a painful disease of the liver; he made a brave and hopeful struggle for life, but finally succumbed to death on November 13th, 1866, aged fifty-seven. He was faithfully attended by his confessor, Rev. Mr. Morris of the Oratory, and Dr., now Cardinal Manning, Archbishop of Westminster, visited him several times during his last illness. He sank gradually, and his end was most edifying.

His will, dated July 15th, 1865, was proved in the London Court, on January 21st, 1867, and by it he left pecuniary legacies to brothers, nephews, nieces, and sister-in-law; £2,000 to the Roman Catholic Missionary College of All Hallows, Dublin, the interest of which was to be applied to the education of young priests for the dioceses of Chicago and Alton in the United States; £500 towards the erection of a hospital under the charge of Catholic ladies at Chicago; £500 towards the erection of two Catholic schools, one at Lavalleroe, his native village, and the other at Cloonfad, both in his native parish of Kiltulla; £1,200, the interest of which was to be applied to the payment of teachers, and £500 towards the enlargement and decoration of the schools. He left all his vestments, missals, albs, altar-candlesticks, crucifix, altar-furniture, statuettes, etc., in his private chapel at Brompton, to the chapel at Cloonfad. He also provided liberally for masses for the repose of the souls of himself, his parents, brothers, and sisters.

His remains were carried, at his own request, for interment, to his native parish. His funeral service took place in the Tuam Cathedral, in which he had so often officiated while president of St. Jarlith's College, and was performed by the Archbishop of Tuam, assisted by the Bishop of Clamfert, a large number of priests, and an immense concourse of people from Tuam and the surrounding country, far and near. The

funeral procession from Tuam to Cloonfad was one grand and solemn pageant, extending at times to a length of over four miles. At Cloonfad the services were performed by the Right Rev. Dr. MacEvily, Bishop of Galway, assisted by thirty priests. So great were the crowds of people on the roads and at the parish church, that it seemed that the entire population had turned out to do honor to the memory of a great scholar and devout servant of God.

RIGHT REV. THOMAS FOLEY, D. D.

Bishop of Pergamus in Partibus, and Administrator of Chicago.

Thomas Foley was born at Baltimore, Maryland, on March 6th, 1822. His father, Mathew Foley, and his mother were natives of County Wexford, Ireland; they came to America, in 1821, and settled in Baltimore, where they were highly respected in their circle of acquaintances for their faith and piety, their high integrity and worth, for their hospitality and good example. After some elementary instruction he entered the preparatory school of St. Mary's College, Baltimore, and after making the preparatory studies, matriculated at the College itself. He enjoyed there the best educational advantages the school afforded, and graduated in 1840, at the age of eighteen, with the degree of A. B. The religious atmosphere of his father's and mother's home was most exemplary; both parents and all six children were most devout, and two of four sons embraced the holy ministry. Thomas was a devout youth, and his inclination to aspire to the priesthood was encouraged by his family. His resolution being formed, he entered St. Mary's Theological Seminary, where he made a full course of six years study in divinity. He was ordained priest at the Cathedral in Baltimore by Archbishop Eccleston, on August 16th, 1846. His first mission was at Rockville, Montgomery County, where he attended four country stations or chapels for about eight months. He was next appointed assistant to the venerable Father Matthews of St. Patrick's Church, Washington, and in this large congregation the weight of the parochial labors fell to him. To be assistant to Father Matthews was regarded as an honorable position for a young

priest, in consequence of St. Patrick's being the oldest and then principal church at the national capital, and because of the advantages of experience, learning, and exemplary life of the venerable pastor. Many friends of Father Foley in Washington remember his efficient services, modest demeanor, kind and sympathetic friendship, and exemplary career.

After two years good service at Washington Father Foley was called to the Cathedral of Baltimore by Archbishop Eccleston, and here he labored assiduously and successfully, in several important and responsible positions, for twenty-one years. When Archbishop Kenrick was translated from Philadelphia to Baltimore, in 1851, he appointed Father Foley his secretary and chancellor of the Archdiocese. Father Foley also occupied the same positions under Archbishop Spalding. He was a good business man, acquainted with the general principles and details of business; knew well how to get along with men of all conditions, creeds, and opinions; was possessed of a pleasant and commanding manner and appearance; was persuasive by the magnetism of his character, and successful in his management of affairs. He was administrator of the Archdiocese for a short period of Archbishop Spalding's absence. He accompanied Archbishop Kenrick to Rome on the occasion of the definition of the dogma of the Immaculate Conception, and was secretary and notary to the two Plenary Councils of Baltimore which assembled in 1852 and 1866. He was made a Doctor of Divinity by St. Mary's College, Baltimore, his Alma Mater, in 1863. He had at first taken an active and lively interest in the work of the Young Catholics' Friend Society, and afterwards was most active and zealous in the good works and organization of the Society of St. Vincent de Paul. His name is associated with the House of the Good Shepherd in Baltimore, of which he was substantially the founder, as he was its best friend. He has been called "the father of the poor" in Baltimore, and by his fine address,

usefulness, goodness of heart, good judgment and consummate tact, sympathetic kindness, and active charity, he signally endeared himself to Catholics of all conditions and degrees, and by the Protestant community he was much respected. In the varied and important posts and responsible ecclesiastical positions he filled near the persons of three successive archbishops of Baltimore, Doctors Eccleston, Kenrick, and Spalding, Father Foley acquired great experience and knowledge; his judgment was matured, his capacity for business greatly enlarged, and his usefulness increased. He was not so much a man of deep and varied learning, as he was practical and useful, and nothing he ever undertook stopped short of success. He was a good and pleasant speaker, comprehended at once his audience and instinctively knew how to reach them. Such were his natural and acquired qualifications, that Father Foley was chosen for the most difficult and trying position in the American Church at that time, the diocese of Chicago, in the unfortunate complications which existed there in 1869 and 1870.

Bishop Duggan of Chicago had been selected to succeed Dr. O'Regan on account of his fine character, acknowledged abilities, and unquestioned zeal. He was a man of fine qualities of mind and heart, was a scholar and was fond of scholars, and possessed fine administrative abilities. In the early part of his administration he succeeded in assuaging past differences. Little was it ever supposed that he would become the unconscious and innocent cause of greater troubles to the diocese. But a long standing physical disease was unobservedly gaining ground on his health and constitution; his mind, which in health could well have borne the arduous and responsible duties of his high office, grew gradually unable to cope with its ordinary and unavoidable duties and labors. The withdrawal of jurisdiction and administration became necessary, though he still, in accord-

ance with canon law, remained titular Bishop of Chicago; the name of Dr. Foley was one of the three sent by the Bishops of the United States to Rome for the appointment, and the Pope selected him for this onerous and embarrassing office. Propriety and expediency in this case suggested the appointment of an ecclesiastic from a remote part, and one not in the least involved or interested in the recent events and troubles, besides one of extensive ecclesiastical knowledge and experience, of clear and excellent judgment, and marked executive and administrative ability.

Dr. Foley answered these requirements. He went to Chicago, as he said, "a stranger," and the extraordinary success of his administration proved the wisdom of Rome in making the selection. His reluctance in accepting the office showed his thorough appreciation of the situation, and the very act of acceptance, under such circumstances, while it showed his self-sacrificing spirit, was a guaranty of his ability to succeed. Dr. Foley was appointed Bishop of Pergamus, *in partibus infidelium*, (Pergamus being the title of an ancient Catholic see in Asia Minor, not far from the site of ancient Troy, and now in the hands of the Mahommedans), and Co-adjutor Bishop and administrator of the diocese of Chicago, *cum jure successionis*, and received his triple appointment on November 19th, 1869. The American Prelates were then assembled in Rome at the Vatican Council; it was there that their action was taken; the emergency was too great for delay, and Dr. Foley was compelled to seek counsel within himself as to the acceptance of the office in the absence of his own Archbishop and other ecclesiastical friends, whom it would have been a great satisfaction to him to have consulted personally. But he was equal to the emergency, both in his prompt acceptance and in his subsequent prudent, discreet, and able administration. He was consecrated in the Cathedral of Baltimore on February 27th, 1870, by Right Rev. William

McCloskey, of Louisville, assisted by Right Rev. Sylvester H. Rosecrans of Columbus, Ohio, and Right Rev. Thomas A. Becker of Wilmington, Delaware, with great solemnity and amid manifestations of mingled pride and sorrow on the part of the Catholic population of Baltimore. The Council of the Vatican was now sitting at Rome: the new Bishop might have hurried to take his seat with all the great and renowned officials and ecclesiastics of the Universal Church in that most august assembly, to whose proceedings and decrees he extended a marked and decided sympathy and support; but the voice of a higher duty called him to Chicago, and thither he hastened as the bride-groom to his spouse. His consecration and departure from Baltimore elicited many testimonials and expressions of regard and affection. He was accompanied to Chicago by many lay and clerical friends, and by some of his episcopal colleagues. At Chicago, five thousand laymen witnessed the imposing ceremonies, which were performed by Bishop Becker, Vicar-General Halligan, and a large number of clergymen of Chicago, Baltimore, and other dioceses. Bishop Becker preached the installation sermon, an eloquent and fervid tribute to the new Bishop. Bishop Foley delivered an address, most appropriate to the occasion and its circumstances, a few extracts from which will serve to explain and illustrate his administration of the diocese:—

"'Peace be with you!' I find no better remarks to address to you on this occasion, and no better salutation to make, than that which Our Lord and Saviour, Jesus Christ, addressed to His disciples at his first meeting with them after his suffering and his resurrection, without any reference whatever to the sorrows that he had passed through, and to those terrible scenes which the Apostle has depicted. He says to them, 'Peace be with you!' No words can express more fully my feelings towards you, and the object of my mission here,

than these same words, 'Peace be with you!' I am here, as I believe all of you know, not by my own choice, but by the appointment of a higher power, and for considerations to which it was my duty in obedience to yield. I am here for no other purpose than that which Jesus Christ announced to His Apostles when he said to them, 'Peace be unto you!' My mission here is to honor his peace. * * * * My brethren, there are few among you who have not had the common experience that life is a season of conflict. We have enemies everywhere, and we carry in us our worst enemies. We, therefore, must be constantly vigilant to exercise ourselves daily in the practice of virtue, of prayer, of charity, of humility, of mortification, of patience, in order that we may overcome these enemies which we carry in our spirits. We have to keep peace with our neighbor, and as the peace which we feel toward God is founded upon obedience to law, and submission to the divine will, so also peace with our neighbor must be procured by strict obedience to God. Hence it was that Our Lord Jesus says in the gospel that he gives them a second commandment, to love their neighbors. This was the second commandment added to the first, and it requires of us that we should be prepared on all occasions to render every service in our power to our neighbor. The divine commandment also is to treat our neighbor with condescension. If he should fall into a fault, and if circumstances seem to make him guilty, we are in charity bound not to judge him, but to leave that to the justice of Almighty God. And you, my reverend brethren, who are to preach this mission, this doctrine of peace with me, in this large and important diocese, we must remember that we are not to preach by word alone, but we are to preach by our lives and by our actions. We are to teach the people what true charity is, and what the peace of God is, and they will learn more by our example, by our affection and untiring respect toward each other, by our veneration for the work of

the ministry, and by our spirit of self-sacrifice and of devotion in the high vocation to which we are called, than they will learn even by the Scripture. * * * * We now ask that we may have in our own hearts that peace which results from obedience to the law. * * * * I appeal to you to heed this lesson, in order that, from the beginning of our connection, you may understand that I have come to you for no other purpose than for peace, and if peace ever be broken again in this Diocese of Chicago, it shall not be broken by me. To accomplish the charge that has been laid upon me, will require not only my energies and all the powers I may be able to employ, but it will require the prayers of all of you. As for you, reverend gentlemen, I shall expect from you the most cordial and warm co-operation. I come here as one of yourselves. I am a priest, and you are priests. It is true that, in my office and in my pastorate, I possess a jurisdiction which is not given to you, but I am to exercise this for your benefit, and I am to account for it to God himself. Upon this occasion, then, I entreat you to accept the assurances which I now make to you before this altar, in the presence of God himself, in your presence, and in the presence of the people, that, whatsoever I am, and whatsoever I may be, I have come to devote to the welfare and to the benefit of this diocese; and for my success and for the help that I pray to receive, I rely chiefly, and, I may say, exclusively, upon my clergy. Can I not trust you? I am sure that I can. * * * * For wise and proper reasons, I shall not appoint any one immediately to the offices upon whose duties and services I shall rely for assistance in the administration of the affairs of the diocese. I am a stranger to you; and therefore it is proper that I should take prudent and cautious action, so that I may be so instructed as to do all in order for the prosperity of the diocese. I am convinced that both people and clergy will fully understand the motives which prompt me to this abstinence of proceeding to the

appointment of the officials of the diocese at once. Peace be unto you!" The reception which immediately followed, and the rejoicing procession of societies and people that waited for hours to escort him to the episcopal residence, gave evidence that he had struck the best chords in the hearts of the people and clergy, and that he had already gained success.

Bishop Foley applied himself at once to a careful and just study and judgment of the situation. Not only had he to acquaint himself with the then existing state of the diocese, but he had to trace matters back to their cause and origin, and while no one sympathized more than he with Bishop Duggan in the affliction of bad health, which, being of a marked mental character, had led to an unfortunate condition of affairs, yet Bishop Foley also sympathized with those who had suffered, and were still suffering, in that crisis of the diocesan vicissitudes of Chicago. But with great tact he gave no expression to his feelings. To see exactly what was the right thing to do, and then to do it promptly, yet mildly and justly, was the difficult task he had to meet. In this embarrassing situation his admirable tact and excellent administrative ability were remarkably displayed. But this was a severe struggle for him, and one that weighed heavily on his heart, and clouded his brow. All saw that he was preparing to act, and the comparatively brief delay showed that his action could only be taken after great deliberation and earnest prayer. When his mind was made up he acted promptly, and while he had to take counsel within himself, and few or none could partake of his deliberations or aid him, he inspired confidence in all from the beginning. One of his first acts was to recall Dr. McMullen from the country parish of Wilmington, to which he had been sent after the sudden closing of the Seminary of which he was president, and his return from Rome, and to appoint him pastor of the Cathedral. He afterwards made him Vicar-General, and had appointed him

administrator in his will. The subsequent selection of Dr. McMullen, by the Holy See, as Bishop of Davenport, Iowa, was a virtual endorsement of this act of Bishop Foley by Rome. Father Roles, who had been pastor of the Cathedral and had been sent to Rock Island, was recalled and made pastor of the important Church of St. Mary. Father Halligan, who had succeeded Father Dunne as Vicar-General, received an honorable position in the diocese of Peoria, which was subsequently created. Father Dunne, who was advanced in years, did not live long enough to receive another appointment.

These and other first steps of Bishop Foley restored good will and peace to the diocese; were received with satisfaction and approval; and now the cloud passed away from his brow, and his bright and cheerful countenance became, as it was always before, a mirror of that peace and joy which reigned within. He now devoted himself with characteristic ability and good management to every detail of his administration. With wonderful tact he devoted himself to his delicate task. Difficulties disappeared, wounds were healed, order and good will prevailed, church debts were paid off, new parishes were organized, new churches were built, new schools sprang up, institutions of charity and benevolence were multiplied, a beautiful accord, union, and co-operation flourished reciprocally between Bishop, priest, and people; and the two last emulated each other in lightening the burdens of the first. An achievement at once so comprehensive, so substantial, so enduring, and so beneficial, was not the result of a series of accidents, or of good fortune; it was not the growth of natural causes. It was universally recognized as the effect of an intelligent, wisely-providing, and well-considered course—a mild, unselfish, sagacious, amiable mind, whose dominating qualities had elicited and been met by similar sentiments on the part of the clergy and laity. It was well said in Chicago that "his tact was unerring." In the discharge of serious business he was

careful but quick, slow in determination, but immovable when he had once decided. He dispatched a vast amount of business with care, close application, quick apprehension, and great methodical precision. His judgment of men was clear, penetrating, and sure. He selected his secretary and chancellor from among the younger members of the clergy, solely on account of his perceived fitness for the work, thus finding a valuable assistant in Father D. J. Riordan, between whom and himself there sprang up and matured an attachment and confidence seldom witnessed among men. His success in re-organizing his diocese and placing all its parts in active, useful, and harmonious action can be judged from a remark he made within a month before his death: under instructions from Rome an Advisory Council was provided as a Court of Appeals for a priest about to be removed under censure. Bishop Foley said there was little need for such a Council in Chicago; "during my episcopate no priest has ever used the right of appeal, which previously existed; I shall have nothing for such a Council to do." The love of the Chicago clergy for Bishop Foley was unbounded; so also was that of the laity. His name is held in benediction by all.

In the great work of building new churches, increasing the number of his priests, and multiplying institutions of education and charity, Bishop Foley was indefatigable and most successful. Scarcely had he become seated in the episcopal chair, than he undertook many such works. In 1870 he laid the corner-stone of St. Columbkill's Church in Chicago, a large and handsome temple, and this he dedicated in 1877. Among the new churches which in succession sprang up under his energetic administration may be mentioned also the two large German churches of St. Michael's and St. Joseph's, on the north side; the Church of the Immaculate Conception on North Franklin Street, and the Church of St. Francis de Sales on Webster Avenue; the Church of the Annunciation, which

was consecrated in 1876; the Church of St. Anthony, a fine German church, which was consecrated by Bishop W. Dwenger during Bishop Foley's last illness; also the churches of St. Stanislaus, St. Philip's, St. Stephen's, St. Pius', the Sacred Heart, St. Ann's, Nativity, All Saints', Our Lady of Sorrow, and also St. John's and St. James', in course of erection at his death. Besides these, which are all located in the city of Chicago, a great number of churches were erected in other cities of Illinois, and in all the rural districts.

At the time Bishop Foley went to Chicago the diocese included all the counties north of the diocese of Alton, and presented a formidable and rapidly increasing field of labor, too much so for one Bishop. By his own broad and energetic administration, he had greatly expanded the field before him and its labors. The population became too dense, and the work too hard for any one man. It was one of the most important and laborious dioceses in America. The necessity for a further sub-division of the original diocese became apparent to the American Bishops and to the Holy See, and this was done in 1877, when the diocese of Peoria was carved out of that of Chicago, which retained all the counties north of Rock Island, Henry, Bureau, Putnam, La Salle, Grundy, and Kankakee; and all south of that were embraced in the new diocese of Peoria.

In 1871, two years after Bishop Foley entered upon his arduous work, and while thus earnestly and sedulously engaged, the City of Chicago was visited by one of the largest and most destructive fires ever known to have occurred in any American City. The Catholic Church was one of the greatest losers by this dreadful calamity. While the entire loss was estimated by some at $50,000,000, that of the Church was put by some at 5,000,000. It is impossible to estimate the loss of either, and such estimates as were made were liable to be excessive. Cathedral, churches, pastoral residences, schools,

hospitals, and asylums were swept from existence; entire congregations were left without a place to worship, orphans were turned into the street, and the sick and dying left without a shelter. The Bishop's Cathedral and residence were among the Catholic properties destroyed, and he accepted a temporary home among the Jesuit Fathers in an unburned part of the City. Seven churches were destroyed. The following is probably a correct statement of the losses and the amounts recovered under policies of fire insurance. Holy Name Cathedral, parochial residence, and school, $200,000; no insurance recovered. St. Joseph's Church, priory, and schools $200,000; no insurance,—the Church alone cost $180,000. St. Michael's Church, residence, and schools, $200,000; insurance money received $25,000. The Church of the Immaculate Conception, residence, and schools, $40,000; no insurance. St. Mary's Church, $40,000, no insurance. St. Louis Church, residence, and school, $25,000; insurance money received, $5,000. St. Joseph's Orphan Asylum, $40,000. Alexian Hospital, $100,000; the building cost at least $90,000. Magdalen Asylum, $125,000. Sisters of Mercy, school, and house, $100,000. The total estimated loss to the Church, in real estate or buildings, was $1,500,000, of which the loss in churches only was $900,000; total insurance received, $30,000. Losses of personal property, as distinguished from realty, are incalculable, and can never be ascertained.

Bishop Foley and his priests met the calamity with grief, but with courage. It is difficult to imagine the calls and demands made upon his time, his labors, his study, his advice, and his purse in such a state of things. It was his cool and cheerful demeanor which gave courage and strength to others. Bishop, priests, sisters, and religious people acted with noble fortitude and determination. Without lamentations over the past, Bishop Foley addressed himself to the great work of restoration and repair. All seemed inspired

with more than human strength. A temporary structure was erected for the sisters and inmates of the Magdalen Asylum. The Sisters of Mercy and their charges moved farther south, and continued their work. The orphans were sent to the archiepiscopal City of Chicago at the generous offer of Archbishop Purcell; and temporary provision was made for the most destitute, as well as circumstances and means would permit. A temporary wooden Cathedral, called a *Shanty Cathedral*, was soon thrown up, and the congregation kept together. In the energy, enterprise, and resources shown by the citizens of Chicago in rebuilding the burned portions of their city, the Catholic Bishop, priests, religious societies, and laity were equal to, if not in advance of, the rest of the community. Bishop Foley and Dr. McMullen undertook to rebuild the Cathedral, and the splendid structure with which they replaced the old Cathedral is a monument of their zeal and energy. This was one of Bishop Foley's greatest works; it was one in which he felt the deepest interest and took the greatest satisfaction. Its cost was $200,000, it took two years to build, and Bishop Foley had the great consolation of seeing it dedicated to the service of God. It is a monument of his zeal and labor, and to his pious endeavors and untiring interest it owes in a great measure its present eminence among the great churches of America. And so, too, the work went on in rebuilding churches, hospitals, schools and asylums. He purchased a diocesan orphan asylum, at the cost of $40,000, in an exceedingly attractive location, and expended $12,000 in its improvement. The following letter from Bishop Foley to Archbishop Purcell should be placed on record to show the generosity of one diocese towards another, and the energy and work of Bishop Foley in restoring his institutions after the great fire.

Chicago, Sept. 27, 1872.

"*My dear Archbishop:*—Your kind letter of the 23d is be-

fore me. Immediately after your visit to Chicago, I sent for the Superior of the Asylum and told her she must prepare to receive our orphans from Cincinnati. She tells me she wrote at once to the Sisters and Brothers to say she was making ready to do so. Our new house is full and we are making an addition. However, next week two Sisters will go to your city and bring home as many as they can shelter, and I promise you, your asylums shall be relieved of all our children as speedily as practicable. We feel, and always shall feel, most deeply grateful to your Grace, to your communities, and to your people, for the prompt and large assistance given us in our time of need. By receiving our orphans you rendered us the most effective service."

Bishop Foley purchased for St. Mary's the beautiful stone edifice known as Plymouth Congregational Church on Walnut Street, at a cost of $80,000. The completion of St. Patrick's Church, the erection of the fine Academy of the Sacred Heart on the corner of Chicago Avenue and State Street, the purchase of a fine building for the Little Sisters of the Poor, and the construction of several fine hospitals, halls, and other Catholic works marked the vigor and energy of his administration under the most difficult circumstances at the commencement, which he skilfully and successfully overcame. Bishop Foley also founded a noble work, a Boot Black's Home, and generously donated to it the valuable lot on which the Church of St. Louis stood before the fire. He purchased the Old Soldiers' Home in Thirty-fifth Street and converted it into an Orphan Asylum; the Academy of the Sacred Heart on the corner of State Street and Chicago Avenue was nearly completed at his death. He was a great admirer and friend of the Religious Orders of the Catholic Church, encouraged their coming to his diocese and did all in his power to assist them. Between the great fire in 1870, and his death in 1879, he established in his diocese the Little

Sisters of the Poor, the Ladies of the Sacred Heart, the Levite Fathers, and the Hand Maids of Jesus Christ, and from the day of their introduction the several religious bodies multiplied in various religious, charitable, and benevolent institutions. From the time he entered Chicago, he erected twenty-five churches, besides the numerous institutions, schools, and places of relief. His administration was synonymous with enterprise and success. His faculty of dispatching business was extraordinary. During his entire episcopate he never left his diocese except for a few days at a time. The customary visit which Bishops pay to the Pope to make personal report of their administrations he was never able to make, but had to content himself with written reports, which were so clear, full, and business-like that they gave entire satisfaction.

Bishop Foley was a ready and effective speaker. He preached the funeral oration over Archbishop Bayley and other prelates. He was one of the most available pulpit speakers in the United States, for in any emergency, whenever the speaker of the day could not attend, or a large and important assembly of prelates, priests, and citizens were disappointed in the orator of the day, Bishop Foley was frequently called upon, when more famous preachers felt unprepared, and he filled the occasion extemporaneously and successfully, and with unaffected calmness. Though not a learned, eloquent, and elaborate speaker, he was always successful, and the source of his success was that he never aspired to accomplish more than his ability and experience justified him in undertaking. In all his addresses he was peculiarly happy in saying exactly the right thing at the right time and place. He was not a man of profound learning, nor a deep scholar or linguist; but he was a man of literary tastes, especially in the latter part of his life. He was liberal towards literature, and was a patron of books and literary enterprises. He accumu-

lated a fine private library of ecclesiastical, historical, and miscellaneous works. His disposition was mirthful, and he possessed a wit without bitterness or personality. Whenever ridicule was the only weapon that could be used with effect, he was a master at this weapon of defence. But he was not unkind, never intentionally wounded one's feelings, and went far to assuage the wounds of others. He was a good story-teller, and few knew better how to relax and repair the system, after severe labor, with the pleasures of social recreation. While in Baltimore, some thought he affected fashionable society; but he was then as always the friend of the poor, and in Chicago it was, on the contrary, a matter of remark that he did not go into fashionable society. His charities were great, and the poor of Chicago mourned his loss.

In his private and devotional life, Bishop Foley was a true Christian gentleman. Amiable and even in his disposition, patient and high toned in his bearing, he never addressed a harsh word to any one of his domestic servants or to others. He disliked publicity. He never lent himself to the designs of politicians, schemers, or flatterers. He inspired personal affection, had great magnetism, and a wonderful vitality and richness of humanity. He remembered the names of all persons introduced to him, even of the most obscure, so that all felt flattered at his recognition. An apparent taciturnity and even gruffness at times were known to cover great personal gentleness, social and youthful feelings, and interior sweetness of disposition. His influence on others was great, and even so noble and positive a person as Bishop McMullen once said of him, "I was full of angles and he smoothed them out." His Cathedral was his spiritual home on earth, where the devotions and pageants of the Church were performed with exactness and grandeur, and when at home, he was always present at its public services; he established the cus-

tom of having the church constantly open, and of evenings he could be seen in an obscure corner, some favorite spot, making his daily visit to the blessed sacrament. His personal appearance was handsome and imposing. When it was necessary, his genial manner was changed to icy reserve, when he distrusted a person, or did not approve of his course. His merry laugh was inspiring, his anecdotes interesting, and his cheerful spirits unfailing; the children in schools and asylums, the nuns and recluses in convents rejoiced in his innocent fun-inspiring visits. His generosity was proverbial, as his charity was great. The recipients alone knew of his generosity. He never allowed parishes or parish-priests to incur debts beyond their ability to pay. He never put forth the full power of his influence over men; he seemed to hold himself in reserve for future occasions. He wrote a fine letter and wrote many of them, was a fine conversationalist, and always led the conversation, and innocently wondered why people made their visits so long. His affection for his family was the most open trait in his character, and much could be said to illustrate this amiable feature of his life. He wrote to his mother every Friday, and the letter was read on the following Sunday aloud to all the members of his family in Baltimore. He once met with an accident and requested the press to make no mention of it, lest his mother might hear of it. He requested in his will to be "buried at home by the side of my Father." He gave his library to his successor, his vestments to the Cathedral, his clothing to the Little Sisters of the Poor. "I have no money to leave, and no personal debts to pay," was a part of his last testament. He was a man of great personal piety and devotion, and was most unostentatious in his religious life. His religious character was profound, simple, and humble. He was a friend of temperance and of the temperance cause, and gave his official approbation to the Catholic Total Abstinence Union of America. He was devoted to the

Holy See, as his Peter's-Pence collections and circulars on that subject, and all his public acts testified. The secular press he respected within its proper sphere, but he did not hesitate publicly to reprove it for its license, and the currency it gives to improper news and literature. His visitations of his diocese were regular, careful, laborious, well-managed, and edifying. He could accomplish as much work as any other man in the same time.

Early in February, 1879, Bishop Foley went to Baltimore to visit his mother, and while there attended the funeral of an old friend. At the cemetery he caught a severe cold, which affected him severely during the remainder of his stay and on his journey homeward. Arriving at Chicago, he took to his bed, and the best medical aid could not arrest his disease. He died of pneumonia, at his episcopal residence, on February 19th, 1879. His last days were edifying and touching. He received all the consolations of his religion with characteristic devotion and tenderness. The strong man was resigned to surrender his unfinished work and his unfinished life to the God that governs and directs all things. His death caused a great sensation amongst all denominations and among the prelates, clergy, and laity of the Catholic Church throughout the United States. Demonstrations of sorrow, individual and collective, poured in from every quarter. The grand and magnificent funeral was an outward expression of deep-felt sorrrow. Among the many testimonials of respect received were a series of resolutions of condolence, adopted by the Legislature of Illinois. The poor and the rich wept equally at his bier. Numerous prelates and priests attended his funeral. Solemn Requiem Mass was celebrated by Bishop Spalding of Peoria and the funeral sermon preached by Bishop Ryan of St. Louis, now Archbishop of Philadelphia. His name is never mentioned in Chicago or Baltimore save with benediction.

RIGHT REV. PETER JOSEPH BALTES, D. D.,

Second Bishop of Alton, Illinois.

Peter Joseph Baltes was born at Ensheim, in the diocese of Spire, Bavaria, on April 7th, 1827. He was brought by his parents, when he was only six years old, to this country, about the year 1833, and the family settled at first in the Eastern States. They soon afterwards removed to Oswego, New York, where the future bishop learned the trade of cabinet-making. When sixteen years old he took private lessons in Latin, in New York, went next to the College of the Holy Cross, at Worcester, Massachusetts, and finished there his classical course. He made his course of philosophy in the University of St. Mary's of the Lake, Chicago. Such characteristic courage and perseverance deserved success. His aim and movement were always upward, and the goal he aspired to, the priesthood, now became manifest. With this view he was sent from the diocese of Chicago to the Sulpitian Seminary at Montreal, Canada, where he made his course of theology and was ordained in the priesthood for the diocese of Chicago, on May 21st, 1853. Returning to Illinois, his first mission was Waterloo, Monroe County. On July 29th, 1853, the diocese of Chicago was sub-divided, the diocese Quincy was erected, and Monroe County was in the new diocese. In 1855, Father Baltes was transferred from Waterloo to Belleville. It was at this latter place that his remarkable energy, zeal, and labors gained for him a wide reputation. He was known as "the beloved pastor of Belleville." His success was equal to his ability. He built for the Catholics there, who were numerous, the large and fine Church of St. Peter. He

also established the Young Ladies' Academy of the Immaculate Conception, under the charge of the Poor School Sisters of Notre Dame, and the parochial school, conducted by secular teachers and by the same Sisters, was one of the largest in the State. His missionary labors and travels extended to other missions in the neighborhood.

In 1857, January 9th, the episcopal see was removed from Quincy to Alton, and Right Rev. Henry Damien Juncker was appointed first Bishop of Alton. In 1866, when Father Baltes' reputation was second to that of no other priest in the diocese, he was appointed Vicar-General, and continued to discharge his duties as pastor of Belleville and as Vicar-General, with that promptness, energy, and ability for which he was distinguished. He attended the Second Plenary Council of Baltimore with Bishop Juncker as his theologian, and when the Bishop went to Rome, in 1867, to attend the Centenary Celebration of the Martyrdom of SS. Peter and Paul, he appointed Father Baltes the administrator of the diocese. These various, important, and onerous positions prepared him well for the episcopal office. Bishop Juncker died on October 2d, 1868, and Father Baltes was again appointed administrator of the vacant See. During this period of administration, he obtained from the Legislature of the State of Illinois the passage of a law under which the Catholic congregations of the diocese could be incorporated, entitled, "An Act to provide for the holding of Roman Catholic Churches, Cemeteries, Colleges, and other property." On September 24th, 1869, he was appointed by Pope Pius IX. to succeed Bishop Juncker, and on January 23d, 1870, he was consecrated second Bishop of Alton, in St. Peter's Church at Belleville, the scene of his successful labors as pastor, and in the midst of his devoted flock, by the Right Rev. Bishop Luers of Fort Wayne, assisted by the Right Rev. Bishop Tœbbe of Covington. He was the first bishop consecrated in the

State of Illinois, although the Church of that State could trace back its history for nearly two hundred years, and could boast of such heroic and historical pioneers as Marquette and other early missionaries.

The zeal, energy, and labor which had marked his career as a pastor, now distinguished his episcopate. He enacted an elaborate and detailed constitution or system of regulations for the observance of his clergy and people, and for the disposition and control of ecclesiastical property. In these things he succeeded in gaining the support of the clergy, and with their co-operation he established excellent order in his diocese. He was very exact in having the annual spiritual retreats for his priests, always made the retreat himself with them, and was most exemplary in his life, pious practices, and devotions. He was remarkable for his love of prayer, visited the Blessed Sacrament frequently during each day, and recited every day the rosary of the Blessed Virgin Mary, to whom he was tenderly devout. He observed the strictest order and system in his daily life and in every detail, rising early and having for every hour a designated occupation, until he went to bed at night. He was marked by a true loyalty to the head of the Church, and was an ardent admirer of Pope Pius IX. He was fond of studying and putting into practice the usages and customs of Rome, and was particular in having the services and ceremonies of the Church carried out according to the Roman ritual. He introduced the Gregorian chant and Cecilian music into the churches of his diocese, and abolished therefrom the gay and worldly music, so offensive to Catholics in the house of prayer. He was a strict disciplinarian, and was the most exact in observing himself the rules and statutes he enacted for the clergy. His example was even more powerful than his laws.

Bishop Baltes was an able, learned, and untiring teacher and instructor of his priests and people in all things religious,

ecclesiastical, and charitable. He was an indefatigable champion of Catholic schools for Catholic children and a brave opponent of Godless education for the young. His lectures, pastorals, and pastoral instructions were printed and widely circulated, and constitute an important addition to American ecclesiastical legislation, In 1878 he delivered at the Cathedral at Alton a remarkable lecture on the subject, *The Teacher of the Faith. Which is our Teacher in matters of Faith, the Bible alone, as understood by Protestants, or the Church and the Bible, as understood by Catholics?* This lecture concludes with a glowing tribute to, and historical proofs of, the loyalty of Catholics as citizens, and to it is appended an earnest appeal to Protestants to pray for and see the light of truth, to acknowlege it, and embrace it. His appeals, by circular, for generous contributions to the Holy Father were most earnest, direct, and business-like. His Pastoral Letter of 1870 treats ably and at length on the incorporation of Catholic churches and institutions under the new law for that purpose, and prescribes rules for the trustees; on the subject of Mixed Marriages, Unchristian or Infidel Schools, the Anti-Catholic Press, Secret societies, Aged and Infirm Priests, the Administration of the Diocese, Prayers for the Church, and the observance of Lent. In 1871 he addressed a fine letter to his priests and people for the erection of a diocesan Orphan Asylum, in addition to the two local asylums already in operation. His Advent Pastoral of 1871 treats of "Our Orphans," "Our Seminary," "The College at Ruma," "Fairs, Picnics, Balls, etc.," and imparts the Papal Benediction with a Plenary Indulgence. In a series of Pastoral Instructions, from 1875 to 1881, he treats of many of the most weighty interests of religion and of his Diocese, as well as matters of controversy both general and particular. That of January 23d, 1879, is in answer to the *Western Watchman.* These important documents are worthy of preservation and consultation in numerous cases connected with

Church government and discipline. His lecture, delivered in the Cathedral at Alton on January 27th, 1878, "The Roman Catholic Church of to-day alone is our teacher in Matters of Religion," is an able and inspiring production.

Bishop Baltes enriched his diocese with numerous churches, schools, colleges, religious and charitable institutions. He brought into the diocese the Benedictine Fathers. He assisted and enlarged the works of the Franciscan Fathers, who established St. Theresa's Convent at Teutopolis, St. Francis Solanus Convent at Quincy, St. Joseph's Ecclesiastical College at Teutopolis, and St. Francis College at Quincy. He founded the Ecclesiastical College of the Sacred Heart at Ruma under secular priests. He also introduced the Sisters of the Holy Cross, and placed in their care St. Mary's Infirmary, at Cairo, the Sisters of the Precious Blood, the Sisters of St. Dominic, the Poor Handmaids of Christ, and the Hospital Sisters of St. Francis, with their various and valuable institutions. He caused parochial schools to be founded in every part where it was possible. He insisted on this all-important point, and succeeded beyond all prospect existing at the time he commenced. His administration was a great blessing for his diocese, and spread blessings in every direction. He was not easily discouraged, and had a brave heart and a strong will. Early in 1884 the diocese sustained a great loss and misfortune; the fine Convent of the Sisters of Notre Dame at Belleville was destroyed by fire, and twenty-seven lives were lost. He sustained the afflicted more immediately suffering from this calamity with great charity and tenderness, and bore the calamity with equanimity and resignation to the will of God. This was a terrible loss to the diocese, and especially to Bishop Baltes. He provided a fund for aged priests, and regulated its disposition. The sick and the orphans were objects of his unceasing care and provision. At the time of his death the fruits of his labors were great and

abundant. His diocese possessed one hundred and thirty-eight secular priests and thirty-nine regulars, both Franciscans and Benedictines, over five hundred female or other religious, two hundred churches, one hundred parish schools with eleven thousand pupils attending them, two colleges, three orphan asylums, two houses for the aged poor, and thirteen hospitals. These surely stand as the best monuments of his zeal, labor, and charity. He held a diocesan synod, and had his diocese in the best of conditions, both as to the clergy and the institutions of his jurisdiction.

Bishop Baltes was a great sufferer from ill health, sustaining, as he did for years, the pains of combined disease of the kidneys, bladder, and liver. In the autumn of 1884 he had a very severe illness and was, to his great regret, prevented from attending the Third Plenary Council of Baltimore. He bore his great sufferings with remarkable patience. He did not permit his infirmities of health nor his sufferings to prevent or delay the visitations of his diocese, a duty in which he was most exact. In the spring of 1885, though scarcely able to go, he made his visitation with zeal and energy, and confirmed many. Going, by his physician's advice, to the Atlantic coast for sea-bathing, he was taken ill on the way and had to spend more than two months at hospitals in New York and Montreal. Returning home at the end of September, 1885, he sustained another severe attack, but then seemed to recover. At the Christmas following he celebrated, as was his custom, the Pontifical High Mass in his Cathedral, and at Candlemasday, 1886, he performed the solemn blessing of the candles. But suddenly, on the evening of February 12th, he was struck down again with inflammation of the liver, and suffered intensely until his death. He made his profession of faith with fervor, received the last sacraments, and died, with perfect resignation, on February 15th, 1886. His funeral took place on February 19th, and was attended by Archbishops

Feehan of Chicago, Heiss of Milwaukee, and Kenrick of St. Louis, Bishop Hogan of Kansas City, one hundred and sixty priests, and vast crowds of the laity. His remains were buried in a vault under the sacristy of the Cathedral, beside those of Bishop Juncker. Archbishop Feehan preached the funeral sermon and paid an eloquent tribute to his labors, virtues, and services, his holy life, his self-denial, and self-sacrifice. "His work," he said, "was unending, vigorous, and exacting, but he bore the burden not only without murmuring, but with delight.* * * As a young priest he was earnest, faithful, and zealous, and when years of toil and labor brought him to the Bishop's seat, he laid not down the burden of his work, but carried it forward. He continued the priest's life of abstention and rigor, mortifying himself and humbling himself before God. He was worn out, not by years, but by labor, but God had blessed his labors and has ended them to give him peace. What a glorious consummation to sacrifice the years of life to the cause of Christ."

MOST REV. JOHN BAPTIST PURCELL, D. D.,

Second Bishop and First Archbishop of Cincinnati.

John Baptist Purcell was the son of Edmund and Johanna Purcell, and was born at Mallow, County Cork, Ireland, on February 26th, 1800, Purcell being a southern Irish name. His parents, at the time he was a lad, and his country and its people were poor. His parents stinted themselves in order to give him the best education that Mallow could afford, for it was their ambition to prepare him for the holy ministry. John Baptist was devout from his tender years, studious, and intelligent. The energy of the lad, already become a good Latin and Greek scholar, was stimulated by difficulties. He resolved at the age of eighteen to immigrate to the United States, and landed at Baltimore, without means or acquaintances. He felt competent to teach, but who would vouch for his competency? One morning he knocked at the door of Asbury College, Baltimore, and asked for a certificate as a scholar. The faculty examined him, gave him a certificate of competency, and almost immediately he was engaged as tutor in a private family in Queen Anne County, Maryland. He had his eye fixed on Mt. St. Mary's College, Emmittsburg, and managed to have his aspirations known there; and it was thus that the faculty of the College became acquainted with his piety and learning. He was admitted as a student at Mt. St. Mary's in June, 1820. there made a brilliant course of philosophy and theology for three years, and received, in the fall of that year, the four minor orders from Archbishop Maréchal of Baltimore. His fine talents and bright promise caused him to be selected

by Dr. Dubois, president of the College and afterwards Bishop of New York, for a more thorough education, and on March 1st, 1824, he sailed from New York for France, in company with the saintly Bishop Bruté. At St. Sulpice in Paris, and at the Seminary at Issy, he completed his ecclesiastical studies, and was ordained in Notre Dame Church, with three hundred others, on the feast of Pentecost, May 21st, 1826. Among those ordained with him was Ludwig Eugene Regnault, afterwards the beloved Archbishop of Rheims, who was born in the same year with Archbishop Purcell, and who, fifty years afterwards, invited our Archbishop to visit France and be present at the celebration, at Rheims, of his Golden Jubilee. After his ordination, in company with Dr. Eccleston, afterwards Archbishop of Baltimore, he visited Ireland, and saw his parents at Mallow.

Returning home he was, on his arrival at Mt. St. Mary's, appointed professor of moral philosophy. He also assisted Dr. Bruté in instructing the students of theology, and at the same time attended to his regular duties as a priest in the pulpit and confessional. It was soon afterwards that he became President of Mt. St. Mary's, and rendered important services to that institution. He obtained a charter of incorporation for it. He also contributed to the education of many ecclesiastics, who afterwards became distinguished in the American Church, and amongst others such he received as a student John McCloskey, afterwards Cardinal Archbishop of New York. During the years that he was president of Mt. St. Mary's, he impressed his strong and ardent mind and will upon that institution.

The death of the venerable patriarch, Bishop Edward Fenwick of Cincinnati, in 1832, called for the appointment of one of America's ablest ecclesiastics, to fill that vacant and important central See. The choice fell upon Father Purcell, by a singular circumstance, related in our second volume, in

the life of Archbishop Hughes. He was consecrated Bishop in the Cathedral of Baltimore, on the 13th of October, 1833, by Archbishop Whitfield; the assistant bishops were Bishop Dubois of New York and Bishop Kenrick of Philadelphia; his friend Dr. Eccleston preached the consecration sermon.

Bishop Purcell's first episcopal act was to sit as a member of the Second Provincial Council of Baltimore, which assembled and sat the last days of October. Besides creating new sees and fixing boundaries of existing ones, this Council placed the Indian and negro missions of the United States in the care of the Society of Jesus. The poverty with which American bishops commenced their episcopal careers and assumed the burdens of the Church in the large dioceses in those days, is illustrated by the fact that Bishop Purcell had to borrow three hundred dollars for his outfit and travelling expenses to Cincinnati. On arriving at his See he vigorously assumed the prosecution of the work that his saintly predecessor had so well commenced. He accepted a heavy burden, but his courage and strength were equal to it. His diocese comprised the States of Ohio and Michigan, a territory now divided into numerous dioceses. Then this immense region was comparatively unsettled, and means of travel imperfect. There were only sixteen churches and about ten priests in this vast expanse, the churches were either block-houses or bare wooden structures in frontier style, and the few priests were lost in the extent of the field they cultivated. Discouraging as was the situation, when the young Bishop addressed his flock from the altar of his primitive Cathedral, he inspired courage and hopes in all. It was Dr. Purcell's indefatigable labors, his ability as a preacher and a worker, his great zeal and industry through nearly fifty years of the episcopal administration, that built up this parent diocese and its offsprings.

His only church in Cincinnati was the poor Cathedral of St. Peter, in Sycamore Street, the present site of St. Xavier's, and

in this he found the English and German people, both rapidly increasing, worshipping together. He foresaw the future vastness of the German element, and decided to build for the German Catholics a separate church of their own. He used for this purpose a valuable piece of real estate, left to him by his predecessor. He went on foot from house to house gathering contributions, and in one year he had the consolation of dedicating the Church of the Holy Trinity, the first German Catholic Church in Cincinnati, which was destroyed by fire in 1852. He began examining the field before him from the beginning, gathering scattered Catholics in sparsely populated parts into congregations, building churches or chapels, improving the style of ecclesiastical architecture, until all the old log-cabin churches and rough wooden buildings disappeared and were rapidly replaced by substantial, durable, and in many cases elegant churches. In 1880, when he gave up the administration of the Archdiocese, he handed over to his Co-adjutor nearly two hundred churches, besides eighteen chapels and sixty stations, and one hundred and sixty-eight priests, and a Catholic population of over two hundred thousand; and this was after the subdivision of the original diocese, the State of Michigan having been separated and the dioceses of Cleveland and Columbus, in the State of Ohio, having been carved out of it. In those territories covered by the original diocese of Cincinnati are many monuments of his zeal, labors, and charity.

One of the greatest triumphs of Dr. Purcell consisted in his making the tenets, moral teachings, and history of the Church understood and respected in the West, and in placing the Church and her people on a higher plane of civil and social appreciation by their fellow-citizens. His first act in this direction added also greatly to his reputation as a divine, a scholar, and as a controversial orator. Late in the year of 1836, the Ohio College of Teachers, a learned Society which Dr.

Purcell's love of education and scholarly attainments had induced him to join, held its session in Cincinnati. It was a representative body; its members were educated, but had imbibed with their education great prejudices against Catholicity or "Popery," as they called it. From the earliest settlements, this spirit of bigotry had been fostered, and in Cincinnati the strong and rude oratory of Rev. Lyman Beecher had done much to increase it. This anti-Catholic sentiment showed itself on almost every occasion, in both public and private life. So it was in the lectures of the Ohio College of Teachers, of which Alexander Campbell, the founder of the sect of Campbellites, and other sectarian leaders, were members. Mr. Campbell and others, in their lectures, made the usual current flings at the Catholic Church, her alleged opposition to the enlightenment of the people, and her responsibility for the so-called Dark Ages, and it was charged that Roman Catholics, especially in those ages, and even now, "were not allowed to think for themselves." Dr. Purcell wisely allowed them to proceed to their full length, for they did not know the antagonist in their midst, whom they were arousing. In due season he courteously asked leave to make a detailed reply to their strictures. But it was against the rules of the College of Teachers for any member to exceed five or ten minutes in his criticism on any given lecture. But a better arrangement was proposed and adopted, which showed the American spirit of fair play, that Bishop Purcell should address the College and the public, in his own time, at Dr. Wilson's Church, on Main Street, near Fourth. On this occasion, the clear, logical, and masterly discourse of the young and gifted Prelate, for nearly two hours, amazed and delighted his hearers. They were not used to such specimens of polished argument and elocution. Campbell was a distinguished champion of the other cause. He claimed never to have been defeated in any controversy and to have overcome his Catholic antago-

nists in several tilts. He paraded his anti-Catholic theses in the public prints, continued the controversy there, and challenged any "full grown man" in the Catholic ranks to meet him. Dr. Purcell reluctlantly took up the challenge, for though controversy seldom results in much good, a default would have been attributed to weakness in the cause. The preliminaries were arranged, and by them Campbell was allowed to select any and all points of attack, and the Bishop was to answer him at all points in defense. This arrangement was considered preferable to allowing Campbell to carry out his threat of delivering a course of lectures against "Popery," which, it was feared, might still more excite the already uneasy and feverish state of the public mind, and might lead to overt acts of violence against the Church. It was this consideration that finally induced Bishop Purcell to yield his reluctance, and in the arrangement to give his adversary every advantage in the debate. They met on January 11th, 1837, at the then Baptist Church in Sycamore Street, a spot which thereby and by Bishop Purcell's expositions of the true Faith, became destined to become our own, for on it now stands the Catholic Church of St. Thomas. Dr. Purcell proved himself a champion worthy of the Faith. The following account of this famous controversy, which lasted a week, and at the time attracted the attention of the public throughout the United States, is taken from the public press:—

"With the results of that debate all are acquainted. Campbell had met, at last, his 'full-grown man,' and the numerous and most respectable conversions, which followed, showed that the mild and explanatory replies of our Bishop to each attack upon our Faith by Campbell had a wonderfully good effect. Catholicity, from that time, began to challenge a large measure of respect; and the efforts of Campbell, aided and preceded by Lyman Beecher's *Plea for the West*, were rendered harmless and nugatory. Bishop Purcell, from that day, was

looked upon as one of Cincinnati's great men—one of whom she might be and was justly proud. The success of Bishop Purcell was due to the extraordinary abilities of the man—his learning, piety, and zeal."

The debate was read by all sects as well as by Catholics in every part of the land, published in book-form; as such was extensively circulated, and is now found in many libraries. It is regarded as a victorious vindication and exposition of Catholic Faith and morals, and ranks with the celebrated "Hughes and Breckinridge Controversy," in which Archbishop Hughes was the Catholic champion. It added greatly to the reputation and fame of Dr. Purcell, who thenceforth was regarded as a leading representative of the Church in America. The influence thus acquired by him strengthened his hands in the laborious work of building up the Church in the West. In 1867 he had another controversy with Rev. Mr. Vickers, who, undeterred by the fate of Campbell, sought and obtained his own defeat, and was silenced by this veteran defender of the Faith.

In the multiplication of Catholic churches, schools, colleges, and institutions throughout his vast diocese, Bishop Purcell had a wonderful and singular faculty of purchasing, and thus gaining over Protestant property to Catholic uses. As he was a fair purchaser in open market, and paid good prices, it must be supposed that he made his own selections. The church in which the Campbell controversy took place was among the first, and, though a particularly interesting one in itself on account of its associations, was followed by many others throughout the diocese. The following instance will illustrate the high spirit of Bishop Purcell, his zeal, and even prophetic foresight into events; for if he saw the special fitness of a piece of property for Catholic purposes, his inclination to purchase it enabled him to foresee the result he predicted, and he took pleasure in accomplishing it.

On November 9th, 1843, the corner stone of the Cincinnati Observatory was laid with great public ceremony and rejoicing. John Quincy Adams, ex-president of the United States, was the chosen orator of the day, and on his arrival at Cincinnati was received as the guest of the City, was honored with every demonstration of respect, and was the recipient of a grand ovation. At the laying of the corner stone all the public authorities, the civil and military organizations, and the citizens formed a grand procession with music and banners, and made the day memorable as a public event. There was many a Catholic of distinction in the civic ranks, and among the soldiers many Catholics marched through mud, rain, and storm, to honor the occasion. But in the oration of Mr. Adams, the Catholics received an unexpected entertainment, for Mr. Adams' well known learning made it a surprise to all, to Protestants and to Catholics especially, when he turned his address into a common-place tirade against the Roman Inquisition, Ignatius of Loyola, and the persecution of Galileo by the Pope. Protestants were mortified; Catholics were indignant; for the audience was largely made up of both. Bishop Purcell, voicing the sentiments of his fellow-Catholics, declared that an ample atonement should be made for this insult to the Faith of his people, or that the Catholic Faith should be vindicated on the very spot where it had been misrepresented and vilified. He made good his prophetic speech and his bold purpose. In the course of time he built the church of the Immaculata on the very summit of Mount Adams, and this beautiful Catholic shrine looked down upon the dome of the observatory, and vindicated the march of the Church which John Quincy Adams had on that spot maligned. But this was not enough. The Cross was yet more to triumph. In 1872, Bishop Purcell having received the Passionist Fathers, those preachers of the Holy Cross, into his diocese and episcopal city, the Observatory property on

Mount Adams was up for sale, was purchased by the Passionists, the observatory was demolished, and on its site arose the Passionist Monastery of the Holy Cross, whose towers arise in the place of, and much higher than, the dome of the Observatory, which Mr. Adams had lauded as a monument of that science which the Church had persecuted in the person of Galileo. Within sight, too, are the sons of Loyola, whom Mr. Adams had denounced, and their fine institutions of St. Francis Xavier's College and House of the Jesuit Fathers.

The first division of the diocese of Cincinnati occurred in 1833, when the State of Michigan was formed into the diocese of Detroit. In 1847 the diocese was subdivided by the formation of the diocese of Cleveland, and again, in 1868, by the formation of the diocese of Columbus. In 1850, the Province of Cincinnati was erected by the Holy See, and the dioceses of Cleveland, Covington, Detroit, Fort Wayne, and Louisville became suffragan sees to the metropolitan See of Cincinnati. Columbus became another suffragan on its erection, in 1868. Dr. Purcell thus became Archbishop. He received the *pallium* from the hands of Pope Pius IX. at Rome, in the Pope's private chapel, in 1851, together with Archbishop Hughes of New York. The friendship of Pope Pius IX. for Archbishop Purcell was particularly marked on this occasion; on his arrival at Rome the Pope sent his private carriage to meet him and carry him to his quarters, a distinction accorded to no other prelate; he was also made an assistant bishop at the pontifical throne, and a domestic prelate of the Pope's household. His popularity with his own people was exemplified on his return from Rome and arrival at Cincinnati, when the Catholic laity gave him a grand reception, and presented him with a fine carriage and a team of coal black horses, which were in readiness on his arrival. But the disposition he made of the carriage and horses shows us the foundation

of the admiration entertained for the personal character of Archbishop Purcell; for in the following year the number of orphans in his asylum had so increased that funds were needed to buy bread for the little ones; the generous Archbishop sold the carriage and horses and applied the money to feeding the orphans. His love of the little orphans was a conspicuous feature in his generous character. He gave a personal attention to the supplying of their needs, the erection of asylums, and their management. He called into existence the two Orphan Societies of St. Joseph and St. Peter, and was thoroughly identified with their charitable efforts; he was, in fact, their main stay and support. Many hundreds of the beneficiaries of these societies attained, if not exalted, at least comfortable positions in society, and retained what is better than grandeur and riches, the faith and practice of their holy religion. He issued many appeals in behalf of the Orphan Asylums, and when in danger of collapse came nobly forward for their relief and support. He insisted upon his pastors holding annual collections for their support. The St. Joseph's and St. Peter's Orphan Asylums, St. Aloysius' Orphan Asylum, the Hospital of the Good Samaritan, St. Mary's Hospital, the Boys' Protectory, and the Foundling Asylum and Lying in Hospital, are some of the evidences of his active charity. When the great fire at Chicago laid the orphan asylums of that city in ashes, and scattered the inmates, he opened the doors of his own struggling asylums, and received them in among his own orphans, until the asylums of Chicago were rebuilt. The Archbishop was fond of the society of the orphans, frequently visited them and spent hours in familiar, social, and paternal recreation with the little ones.

Archbishop Purcell devoted much time, labor, and expense to the supply and equipment of his diocese with religious orders of charity and education, and to the erection of institutions conducted by them. The Jesuits came and took

charge of the Athenæum, which thenceforth became St. Xavier's College, and its commencements and other exercises enhanced by the presence of the Archbishop, his addresses, and other manifestations of his friendship. The Franciscans were received into his diocese, and the Catholic Gymnasium of St. Francis of Assisium and St. Joseph's Academy are evidences of their devotion and usefulness. The Passionists, too, were received and promoted, and their fine monastery on Mt. Adams is one of the blessings of the diocese. The Sisters of Notre Dame from Namur, the Brothers of Mary, the Franciscan Brothers, the Sisters of Charity, the Ladies of the Sacred Heart, the Ursuline Nuns, established schools, academies, and institutes, male or female, in many parts. Parochial schools became a leading feature of the diocese. Dr. Purcell put his schools upon a broad and efficient basis, and claimed for them from the Courts recognition as public schools, and after a protracted struggle succeeded in carrying his case successfully through. Another body of religious introduced into the diocese was the Congregation of the Precious Blood, consisting of Priests and Sisters, the Brothers of the Holy Cross, the Sisters of St. Clare, and the Sisters of Mercy. It is due to the untiring efforts of these various religious communities and to the fostering care and encouragement they received from Archbishop Purcell, that the ecclesiastical institutions and the select private and parochial schools of the Archdiocese of Cincinnati rank among the best of the country. He frequently visited them, was ever ready to speak at their public assemblies, and devoted himself to their development. One of his great works was the establishment of Mt. St. Mary's of the West, a theological seminary for the education of priests for the Archdiocese. When he went to various European cities, in 1851, to obtain priests, amongst those selected by him and settled in Cincinnati was the learned Dr. Pabisch, whom

he appointed professor of ecclesiastical history and German, afterwards also of Canon Law, and finally president of the Seminary. It is a misfortune that temporal necessities have temporarily closed this fine institution; its students are pursuing their studies at Baltimore and at Rome. Few dioceses have surpassed that of Cincinnati in church building, and in the single city of Cincinnati, where Archbishop Purcell found only one church, there are now over thirty-six fine churches, and amongst these stands out prominently the fine Cathedral of St. Peter, the special work of that Prelate, which is a monument of his zeal and taste. It is built of Dayton marble, and was dedicated by him with imposing ceremonies on All Saints' Day, November 1st, 1845, Bishop McCloskey of Albany, afterwards Cardinal Archbishop of New York, preaching the dedication sermon.

Archbishop Purcell was a man of physical as well as moral courage, as was illustrated on all occasions involving danger to the persons and property of Catholics. The visit of Monsignor Bedini, the Papal of Nuncio, on his way to Brazil, was the occasion of the most dangerous awakenings of anti-Catholic manifestations. By Catholics of every nationality he was received with the honor and veneration due to his rank, virtues, and character, and by all true and good Americans he was received with respect and hospitality. Whatever may have been the advantages to our country of our munificent immigration and naturalization laws, one great evil has flowed from them, in the influx to our States of great numbers of infidels, revolutionists, nihilists, and socialists from Europe, especially from France, Russia, Germany, and Italy, who are colleagued, by local and international bonds, with all conspirators against law, order, good government, and especially against religion. Monsignor Bedini, on his way to his Brazilian Mission, was commissioned by the Holy See to visit the United States, to bear an autograph from his Holiness to

the President of the United States, with salutations and blessings to our country and people, and charged with power to settle certain cases of an ecclesiastical character in the Church. Personally he was a man of an amiable, devout, and humane character in life. But the enemies of society and religion, in Europe and the United States, used every device of falsehood, prejudice, and calumny to arouse the American people against him. Not succeeding in this, the vilest elements of this foreign population were banded together to insult, malign, and endanger his life wherever he went. In December, 1853, he started on his western tour, and while he was an object of enthusiastic greetings from Catholics, and of respect from all good citizens. these miscreants created riots in the cities he visited, and threatened and actually attacked his life. Archbishop Purcell was not deterred by these dangers from inviting the distinguished Ecclesiastic to his episcopal city, and it so turned out that the disturbances on his visit to Cincinnati exceeded those of all other places he visited. He was the guest of Archbishop Purcell, and the danger to both prelates was the same. The Italian revolutionists and German infidels and socialists of Cincinnati were furious, and their organ, the *Hochwæchter*, gave publication to the most incendiary abuse of this messenger of peace, calling him "a hyena," "a human butcher," "a murderer," "the bloodhound of Bologna," "the murderer of Ugo Bassi," demanded if "there was no ball, no dagger for a monster never equalled on earth," and concluded an article, published the day before Christmas, with the words: "The Catholic Journal has reason to tremble for Bedini's life in Cincinnati." On the following day, Christmas, while the Nuncio was resting after the fatigues of the public religious services he had been a partaker in, a band of twelve hundred Germans of the Society of Freemen, two hundred of them being women, some of them holding their children by the hand, headed by Hessaurek, the Editor of

the *Hochwæchter*, turned out in procession, armed and bearing torches, ropes, and placards bearing insulting pictures and devices, such as "Down with Bedini!" "No priests, no kings, no popery!" "Down with the butcher Bedini!" They were making their way to Archbishop Purcell's residence, near the Cathedral in Plum Street, where he and Monsignor Bedini were. These miscreants had been watched by the police, who came forth, about one hundred strong, resolute and picked men, to resist and defeat this disgraceful proceeding. Meeting at the corner of Ninth and Plum Streets, a terrible conflict ensued; firearms were discharged and a riot ensued; about fifteen men fell, one of whom was killed, several were wounded, and one policeman was shot. About sixty of the rioters were arrested, and, on their resisting the officers, several of them were severely beaten by the police. This event caused the greatest commotion throughout the land, but especially in Cincinnati. The conspirators alleged that they merely intended to hang the Papal Nuncio in effigy, and they had an effigy representing Monsignor Bedini, with a paper mitre on his head and a rope around his neck, with them in their march; but many believed, and the language of their organ and leader justified the belief, that they intended to murder him. Neither Archbishop Purcell nor his guest fled from the city, but resolutely stood their ground, and spent the entire week in carrying out their proposed programme. Monsignor Bedini himself wrote:

"I had announced that I would bless a new church, and I could not let the infidels triumph by setting out before, more especially as the German Catholics, who are very numerous at Cincinnati, begged me to visit their church and their establishments. Thus I spent the week, led about by the desire of these pious faithful. I celebrated mass in some German churches, I inspected their schools, seminaries, the Jesuit College, and several convents, and I everywhere

received the most satisfactory impressions of the spirit, faith, science, and charity, which reign in these remarkable institutions. Oh! how many reciprocal consolations! how many blessings given and received with a heart moved, but trusting in Providence! The devil must have shuddered at these holy transports, and the warm-hearted welcome extended to the representative of the Holy See."

The Catholics of Cincinnati and their Archbishop emulated each other in their attentions to the persecuted Prelate. The German Catholics, especially, endeavored to efface the insults of their deluded countrymen. Their organ, *Wahrheits Freund*, was bold and unyielding in its editorials, and what was intended to break down the cause of truth resulted in its triumph. Monsignor Bedini addressed a beautiful letter afterwards to Archbishop Purcell, in which he pardoned and excused his enemies, and applied to his visit to Cincinnati these noble words: "Feasts and outrages have alike honored a mission of peace."

Archbishop Purcell was very independent in his views and equally outspoken in asserting and maintaining them. Having convenient at his hand a newspaper organ, *Catholic Telegraph*, he availed himself of its columns to express his sentiments on the current topics of the times. Whether it was a pastoral letter instructing his flock in some religious duty, or an appeal for the orphans, or an address at some college commencement, or a denunciation of some evil practice in the community, especially affecting morals or Catholic interests, or the condemnation of sectarian, anti-Catholic, or immoral books in some public library or school, or social or political organizations of a dangerous tendency affecting Catholic interests, or recommending some work of charity or religion, he was frequently and emphatically before the public in the columns of the *Telegraph*. Many thought that he was hasty and rash, both in the opinions he formed, and in his manner of expressing

them on some occasions, and the Archbishop sometimes found himself earnestly opposed, or bitterly attacked, or involved in some controversy, either in secular or religious papers, and sometimes even with Catholic papers. On all such occasions he showed his characteristic courage and never shrank from the contest, but boldly and fearlessly defended his published or uttered opinions and sentiments. His opinions on the subjects now agitating public and private sentiment on the relations of labor and capital, uttered in 1872, at the commencement of St. Xavier's College, will prove interesting to-day. In his address after the distribution of premiums, the Archbishop commented favorably upon the address of the young graduate who delivered the valedictory, and especially on that part which referred to secret societies. He spoke eloquently and at considerable length on international organizations, the eight-hour movement, and the affiliation of the trades-unions with organizations with tendencies dangerous alike to religion and society.

It was through the same source that he communicated to the people, in March, 1874, in a remarkable letter, his views on the temperance question. He had a great aversion to what he regarded as fanatical crusades, made in the cause of temperance, and this was the foundation of his strictures on this occasion, and his denunciation of what he called "the intemperate agitation of the temperance question." He quoted from the Bible passages sanctioning the use of wine and even stronger drinks in moderation, and recorded his opinion that there is a vast difference in the moral estimate between enforced total abstinence and that voluntary sobriety which ought to be the rule of Christian life, These sentiments, however correct in principle, and even appropriate to be expressed in a proper case on private consultation, were regarded by temperance reformers as at least out of place in public print and inopportune, as tending to give an excuse for the danger-

ous practice of moderate drinking, a practice which proves fatal in so many cases. But Archbishop Purcell was so characteristically frank that he could not and would not conceal his true sentiments, and he regarded the correct instruction of the people and the formation of an enlightened conscience as more important, upon the whole, than a sacrifice of candor to anticipated but uncertain advantages for a good cause. In the judgment of others he erred, not in his principles, but in the inopportuneness of their expression: for, thought they, indulgence in stimulating drinks needs no defence or palliation with mankind already so prone to it, while the cause of temperance, which with many must mean total abstinence, needs the positive and active moral enforcement of every good citizen, especially of those in authoritative and influential positions.

An instance of Archbishop Purcell's independence of character, opinion, and action is found in his political affiliations. While most of the people of his race and religion espoused the cause of the Democratic party, he was an avowed and outspoken Republican. In this he had a perfect right to choose and judge for himself. It is of very questionable advantage to the Catholic cause that almost our entire Catholic population has gone in a body into one of the great political parties of the country. The Church herself has never influenced them to do so; she is neutral in politics. Nor does it argue well for the intelligence, study, or independence of the people, that such should be the case. If a great and overruling question of justice and fair play to Catholics should become an issue in politics, such as the question of a fair and equal distribution of the School Funds among all denominations of citizens taxed for its creation, Catholic voters should not be held from supporting their own interests and their own cause by old party affiliations, and it would be a good education of our people for such a possible issue.

if they were, now and always, accustomed to judge and choose independently between existing parties.

The breaking out of our unfortunate civil war between the North and the South was a severe trial to many Catholics, both of the hierarchy, priesthood, and laity. As a ministry of peace and good will, our Bishops and priests very generally adopted the course of silence and non-participation in the exciting and bitter controversies of the day. Archbishop Purcell, accustomed as he was to express his sentiments on the current events and issues of the day, was from the beginning an ardent espouser of the Union cause and an outspoken supporter of the war. This drew upon him some severe strictures from Catholics in the South, as well as from some Catholic journals and individuals in the North. The subject was brought by him before the Provincial Council, which he assembled at Cincinnati in May, 1861; whether wisely so introduced or not it is not for us to say, but the result of the Council's deliberations, as set forth in the *Pastoral Letter* issued shortly afterwards, is certainly in consonance with Catholic custom and teaching. The following extract from this Pastoral of the Bishops of the Province of Cincinnati is given as representing the sentiments of the prelates assembled:—

"It is not for us to inquire into the causes which have led to the present unhappy condition of affairs. * * * The spirit of the Church is eminently conservative; and while her ministers rightfully feel a deep and abiding interest in all that concerns the welfare of the country, they do not think it their province to enter into the political arena. * * * Thus, while many of the sects have divided into hostile parties on an exciting political issue, the Catholic Church has carefully preserved her unity of spirit in the bond of peace, literally knowing no North, no South, no East, no West."

As a minister of religion Archbishop Purcell ministered in person and by his clergy, detailed and designated for such duties, to the spiritual wants of the soldiers in the armies that passed through, were raised in, or quartered in his State. We have many accounts of his visiting, preaching, and administering the Sacraments to Catholic Union soldiers during the war. One, if not more of such visits, was paid by him, in company with Bishop Spalding of Louisville, who was afterwards Archbishop of Baltimore, and whose political sentiments and opinions on the expediency of the war, though always loyal, were not the same as those of Archbishop Purcell. But these two distinguished prelates could well unite in a work purely spiritual and benevolent. Had Archbishop Purcell confined his action during the war to the issuing of the Pastoral above mentioned and the spiritual care of the men in the armies, he would have escaped the criticism of all men. It is not necessary to mention the many acts and words by which he showed an active sympathy with the prosecution of the war and with the measures of President Lincoln and Secretaries Steward and Stanton. As a matter of history, and to render our record complete by publishing it, as well as the extract from the Pastoral of the Provincial Council of 1861, we transcribe the following extracts from a "Recommendation" issued towards the close of the war by the Archbishop, enjoining the observance of Thanksgiving Day on the fourth Thursday of November, 1864:—

"We Catholics have largely shared in the blessings of health, abundant harvests, and exemption from the ravages of war, which God has granted to the people of the North. Our sins have as largely merited the chastisement which has overtaken our erring brethren of the South, and which has cost the life-blood of so many thousands of our own brave soldiers, who have left their pleasant homes to check the advance of the foe and confine the deadly strife to the battle fields on which it

madly originated. Our hopes of future happiness on earth are vain, if the peace, the prosperity, the progress of arts, sciences, and religion, which have distinguished us among all the nations of the earth for four-score and eight years, and which, under the divine blessing, are mainly attributable to our Constitution and Union, be not continued by the maintenance of the Union, and the elimination of those defects which, Christian civilization and our own experience have shown us, the Constitution contained. It therefore becomes our solemn duty to observe with no ordinary fervor the National holiday; and as we cannot enjoy, and should not desire, peace, happiness, and independence, except in the society of our fellow-citizens, we should pray for and promote, by every means in our power, their welfare as well as our own.

"We confess that it has greatly pained us to hear that certain rash, irreverent, and thoughtless men of our communion have denounced and cursed the Government, the Administration, and their abettors. Now God commands us to bless, and curse not, and when bad men cursed the supporters of the Government, did they not reflect that they cursed the more than hundreds of thousands of Catholic voters, and Catholic soldiers of our army, who defend that Government on the field? Did they not reflect that its downfall would be hailed with acclamation by our own hereditary oppressors across the ocean? Did they not reflect that, if political salvation is ever to reach a far distant and beloved island, it must come to it from these United States which they would sever.

"There is no justifying cause, or reason, to curse the Government or the Administration. They did not commence this war. They could scarcely bring themselves to believe that it was seriously commenced, even when forts had fallen and the blood of our people was shed by the hands of the South. And when force had to be repelled by force, when armies had to be raised, and, therefore, troops to be drafted

to raise the blockade of our rivers, and stem the tide of aggression, what more did our Government do than was done in the South? Where in the North was the draft, the conscription, enforced as ruthlessly and as indiscriminately as in the South? Where was the citizens' property confiscated, without compensation, for the alleged uses of the Government, as it was in the South? We have conversed with Irish Catholic refugees from Georgia, from Arkansas, from Alabama, and other Southern states, and we know how they were stripped of their money and their clothes and cast into prison, when they refused to go into the ranks of the Confederate army. Many an Irish laborer told us in the hospitals, here and elsewhere, that, when the war broke out in the South, and the public works were suspended, they were either violently conscripted, or had to enlist, or starve.

"We do not adduce these facts to excite unkind feelings against the South, but to put to shame the journalists of the North, especially the *Freeman's Journal* and the *Metropolitan Record* of New York, who instigated our too confiding people to evil words and deeds, and the people themselves who patronized such journals, and were duped and deceived by their malignity."

These views of the Archbishop were as vigorously responded to by those who did not agree with him in his maintenance of the war and his support of the measures of the Administration. The two journalists mentioned in the "Recommendation," defended themselves against the Archbishop's charges, retorted severely on his issuing such a document as a Catholic Archbishop, and denied the facts he alleged. The following extract from the *Freeman's Journal* of November 26th, 1864, is given as a matter of justice, and in order to let that journal speak for itself:—

"Archbishop Purcell will search in vain for one sentence, during all this unhappy war, in the *Freeman's Journal*, giving

a color of justification to this charge. We have never believed, either, that 'disorder works its own cure,' or that the proper weapon to defeat lawlessness, is opposition to its lawless acts. It is in our fundamental principle, that it is *good* of which *evil* is the antagonist: that law is the cure for lawlessness; that order is the only cure for disorder; that destruction and havoc should be met by conservative and organic forces: these are our well-known principles; these have been the invariable *Catholic* principles on which every number of the *Freeman's Journal* has been conducted."

While the general sentiment and action of Catholics during the war was in harmony with the views of the Provincial Council of Cincinnati, as quoted from the Pastoral of 1861, and every departure therefrom was regretted, the general community, not only in Ohio, but throughout the country, praised Archbishop Purcell for his active support of the Government, and he was regarded in the North as a prominent patriot of the times, while he was severely denounced in the South. His character possessed in a high degree the elements of general popularity. Throughout his long and active life, his bold and fearless course on all occasions, while it elicited dissent from many, caused him to be generally admired, and made for him many friends. Few men were more popular in Ohio, than Archbishop Purcell was among his fellow-citizens, without regard to differences of creed. In the debate with Campbell, he was championed by Hon. Charles Hammond, one of the brightest intellects of the State, and editor of the *Cincinnati Gazette* in 1837. He numbered among his personal friends Dr. Daniel Drake, Judge James Hall, Gen. William Henry Harrison, Hon. Bellamy Stoner, and indeed most of the leading men of the City and State. In 1838, Gen. Harrison, at the Archbishop's invitation, attended the annual exercises of the Athenæum, and became one of the guests at dinner with the Archbishop and eminent citizens. Amongst his personal

friends, the families of Hon. Thomas Ewing and Gen. Sherman were devoted. At their special request he went to Washington and performed the wedding ceremony at the Jesuit's Church of St. Aloysius, October 1st, 1874, between Thomas W. Fitch, and Maria Ewing Sherman, a daughter of the General, in the presence of the President and other officials, and the élite of Washington City. His high standing in the country and among his colleagues was not so much as a theologian, for he worked too hard at active missionary and episcopal labors to study much, but rather as a man of zeal, of bright intellectual parts, social converse, untiring labor, and effective results. He had a happy faculty of remembering his distinguished friends and acquaintances in every part of the country. He sent an invitation to Chief Justice Taney to attend the laying of the corner-stone of the German Catholic Institute in Cincinnati on June 23d, 1859. No two men could have differed more widely than Archbishop Purcell and Chief Justice Taney on the policy of the Government towards the South, the aspects of the slavery question, and indeed on most political questions. Hence Judge Taney's opinion of the Archbishop, as expressed in one passage of his answer to the invitation, will prove of interest:—

"To you personally, Most Rev. and Dear Sir, I can hardly find language to express how deeply I feel the words of encouragement and hope in which you have addressed me. Coming from one whom I have always held in such high respect and veneration, they will be cherished while I live, and cheer and console me when the parting hour shall come. Remember me, I beseech you, in your prayers, and believe me to be ever most faithfully yours."

While in the youth and vigor of his epicopal life, he commenced a series of regular annual visitations of his extensive diocese, not confining himself to important cities, towns and villages, but extending them wherever there was even a small col-

lection of Catholics. These visitations he continued even to his old age, and after he had celebrated the golden jubilee of his ordination as a priest he could do as much work on a visitation as almost any bishop in the country. His observations of events, present and past, the minuteness and appropriate style with which he collected and recorded them, and caused to be published in the colums of the *Telegraph* exact historical data relating to each parish, the dates of the erection of churches, their dimensions and cost, the names of their benefactors, strikes us with admiration in one whose life was too active to be studious. In these things he rendered a valuable service to the ecclesiastical history of his diocese. As a sample of his vivacious and interesting style in dealing with every day facts, and in blending and illustrating the present with the past, we will insert a brief description from his pen, written in the haste of his labors, of his visit, in 1841, to one of the churches of Monroe County, now from its elevation termed the Crane's Nest Church :—

"On our way, (passing through Woodfield,) to the head waters of the Little Muskingum, we discovered, after night, by the light of the moon, the cross upon a little church in one of the wildest places selected for such a purpose since Blessed Bruno built an oratory on the Carthusian Mountains. It is called the Church of SS. Peter and Paul, and stands on a piece of ground given by a Mr. Dougherty, who, with his two brothers, have made converts of their wives."

The Louisville *Catholic Advocate* gives an account of a week spent in that City by Archbishop Purcell, in the absence of its Bishop, and of the extraordinary amount of work he performed each day he was there. On the last day, Sunday, of his sojourn, he administered Confirmation in the Cathedral, and preached at High Mass; immediately after dinner, he went to St. Patrick's Church and, after first undergoing a reception of all the societies and people with imposing cere-

monies, he again administered Confirmation and preached a long sermon to its recipients; not having time to remain for Benediction, he left the church and went to St. Joseph's, at Butchertown, where he preached again and gave Confirmation and Benediction of the Blessed Sacrament; next he went to St. Michael's, where a large congregation awaited him, where he again preached, gave Confirmation and assisted at Benediction. Thus, after preaching four sermons and administering Confirmation four times, he went to visit an old friend, and at eleven o'clock at night took the night train for Cincinnati, in order to celebrate the feast of St. John the Baptist, early next morning, at the Orphan Asylum. It is a well known fact that he went through many such days of work in his long episcopate without apparent fatigue, but rather with a joyous pleasure. His Sunday's work at Louisville elicited from the Editor of the *Advocate*, the following remarks, which are truly descriptive of the Archbishop's whole life:—

"To shorten the hours of sleep, to fast frequently till twelve or one o'clock, and to pass without interuption from mental to physical, and from physical to mental labor, seems a remedy destined to cure or kill. It was the ordeal through which the missionary pioneers in this country had to pass, and it was natural to expect that a premature death or a broken-down constitution would be the result. Many, however, by a special favor of Providence, have come out of it without apparent diminution of vigor, loss of energy, or remissness of zeal. Inured to hardships from their early youth, and sustained amid their trials by the love of God, they have toiled along day after day and drawn a new vigor from their constant fatigues. Habit has become for them a second nature, and labor is the bread that sustains their failing strength, increases their cheerfulness, and consummates their bliss. The history of their trials and privations seems almost fabulous to the young generation, but they relate them as amusing anecdotes, and

the angels gather them as precious jewels to be worn in the crown of immortality, and the annals of the Catholic Church in America will treasure them up for the edification of future ages.

"These reflections have been suggested to us by the functions which the Most Rev. Archbishop of Cincinnati performed here last week. Forty-six years of priesthood and thirty-nine years of episcopacy do not seem to have abated in him the vigor of youth. Every morning he attended to the ordination of six young clergymen, and after breakfast he was ready to cheer up by his pleasant smile the inmates of the various institutions of this city. He found a special delight among young children; he always had some anecdote to amuse them, and ask such questions as would make them feel at home in his presence."

Archbishop Purcell visited Europe nineteen times during his episcopate, either in obedience to the summons or invitation of the Holy Father, or to pay his visits *ad limina*, or on business in the interest of his diocese. It was thus that he attended the Definition of the dogma of the Immaculate Conception, the Canonization of the Japanese Martyrs, and the Œcumenical Council of the Vatican.

At the Vatican Council Archbishop Purcell was zealously opposed to making a definition of the dogma of Papal Infallibility. He delivered an earnest speech at the Council in support of his views. He also united with another prelate from the United States in a letter to Bishop Dupanloup in answer to Archbishop Spalding's noted letter to that prelate. He took direct issue with Archbishop Spalding on the issues involved. It is but just to let Archbishop Purcell speak for himself on this important subject, and we extract the following passages from the joint letter he united in addressing to the Bishop of Orleans:

"We consider ourselves fulfilling a duty of honor, and even

of justice, in declaring to you our sentiments on the subject of the letter adressed to you by the Archbishop of Baltimore, and which we have just read in the journals. This letter, which seems to speak in the name of the Prelates of America, speaks, in fact, only in the name of its author, and, at most, of those who may have been able to agree with him in the construction of the project of definition he refers to.

"His letter has appeared unknown to us; and we think it no exaggeration to say that it has fallen like a bomb-shell among us, to the astonishment of all, and to the affliction of several." * * *

This letter, then, complains that a consultation of the American Prelates, according to the American custom, was not held before Archbishop Spalding undertook to write his letter to Bishop Dupanloup, alludes to Archbishop Spalding's change of sentiments, and while pointedly discussing these changes, expresses no doubt of their having been brought about by solid intrinsic reasons. The following passages are here given as illustrating Archbishop Purcell's views:—

"You have believed, Monseigneur, that it was the clearly enunciated opinion of the author of the Postulatum (Archbishop Spalding), of which this letter treats, that it was not opportune to define the Pontifical Infallibility. According to the present declaration of the author himself, it would seem that you are mistaken. But we think we can assure you that you are not the only one that has been mistaken on this subject. Those who have the honor to enjoy the company of the amiable Archbishop are mistaken about the matter, as well as your Lordship,—and they have not well and clearly perceived the change that has taken place, till since the honorable Prelate has found himself a member of two deputations of the Church.

"We think we should add that the theologian of an illustrious Order, who has furnished you the names of authors

opposed to the Papal Infallibility has made in regard to Mgr. Kenrick, late Archbishop of Baltimore, a mistake that is more superficial than real. In the old edition the author speaks of Papal Infallibility, as of a thesis in controversy, which cannot serve as the basis of a dogma. * * * * Assuredly, the author of that theology openly contradicts the defenders of the modern thesis of the personal and separate infallibility of the Sovereign Pontiff. * * * * * * *

"The American Prelates have a reason altogether special for hesitating in regard to the question of Papal Infallibility. Now, on one hand, neither Catholics nor Protestants, in our country, will admit that Popes have the right of deposing sovereigns, of releasing subjects from their oath of fidelity, and of transferring, at their will, a kingdom from one prince to another. Our Irish, who are the mass, as the support of the Church in the United States, will have difficulty in agreeing that Pope Adrian IV., who was an Englishman, was infallible in giving Ireland to Henry II., King of England. On the other hand, Bulls of Popes, on this subject, are so clear, and so positive, that defenders of Papal Infallibility in general think themselves obliged to admit the temporal sovereignty of the Pope over the universe. * * * * * It is remarkable that the modern authors, who talk so loudly of the privilege of Papal Infallibility, keep at present, so profound a silence in regard to that other privilege, that their predecessors esteemed as important and as well proved as the former. Till now, it has been permitted us to say that the Church Catholic has nothing to do with these bargains; that it is not responsible for what the Popes have done or may do. But, if these Pontifical decisions were to become articles of faith, the Archbishop of Baltimore would find himself much embarrassed, as well as all the rest of us, as has happened even recently, in regard to the freedom of worship. The explanations your Lordship thought obliged to give, have averted and appeased

a little storm which threatened the Church. If our memory be not at fault, for we have not the documents here that are in our country, we think Mgr. of Baltimore has counted himself happy to subscribe to your explanations, by adopting them.

"The Archbishop of Baltimore says in his letter that he has never doubted of the general belief of the Church relative to the infallibility of the Vicar of Jesus Christ. In this case, would it not be better to ask nothing more, and to leave things where they are, and have always been? Why demand new definitions, which do violence to the consciences of several of his colleagues in the episcopate? For several of us believe that ecclesiastical history, the history of the Popes, the history of the Councils, and the tradition of the Church, are not in harmony with the new dogma; and it is for this that we believe that it is very inopportune to wish to define, as of faith, an opinion that appears to us a novelty in the faith, that seems to us to be without solid foundation in scripture and tradition; which, it appears to us, is contradicted by irrefragable monuments."

After the definition of Papal Infallibility by the Council of the Vatican, and the adjournment of its sessions, Archbishop Purcell returned home and reached his episcopal city on the evening of August 12th, 1870, amid the ringing of the bells of all the Catholic churches, the procession of the Catholic Societies, and a grand demonstration of his people. An address of welcome was read to him in the streets, to which he bowed his acknowledgements; on arriving at his Cathedral, which had been elegantly decorated for the occasion, he was received with deafening cheers from the dense crowd of friends and admirers, and as he alighted and walked up the steps of the edifice, the orphans strewed flowers in his way. In the Cathedral a solemn and joyous service was chanted, including the *Te Deum*, and all felt happy on the return of their beloved pastor.

After the opposition of Archbishop Purcell at the Council to the definition of Papal Infallibility, and the publication of Pastoral Letters of the returning Prelates to their flocks, ardently supporting the dogma, great anxiety existed to hear and see what that Prelate would do and say. This feeling was increased by exaggerated and erroneous accounts of interviews held with him by reporters for the press. The Archbishop adopted, as a method of making known his views, the delivery of an address at Mozart Hall, Cincinnati, on Sunday evening, August 21st. While this address was severely criticised for much that it contained, and for containing an account of what transpired in the Council, we will confine ourselves to the main point by giving the following passage, which happily left no doubt, as his friends had never entertained any, as to his acceptance of the dogma as defined by the Council:—

"I come here to proclaim the personal infallibility of the Pope in his own words. I am a true Roman Catholic, as I said in Rome. I have written to the Pope from the Provincial Councils here in Cincinnati; I have signed decrees and addresses to the Pope from the Council of Baltimore; and in all these, as in my discourse in the Œcumenical Council, I have vindicated the rights of the Pope and the infallibility of the Catholic Church in the strongest language I was capable of using in Rome, and I am not now going back on this. * * * * * * I want the editors of newspapers and reporters to send it on the wings of the press, North, South, East, and West, that John B. Purcell is one of the most faithful that ever swore allegiance to the Church. Let them say what they please of me and of my course in Rome, for that I have received the thanks and congratulations of those who do not think exactly as I do. It is by free discussion that truth is elicited, and without discussion it can not be."

The Archbishop told many anecdotes of his sojourn in

Rome, of the personal kindnesses he received from the Holy Father, and gave a detailed account of his speech in the Council. As a profession of Faith he read the fourth chapter of the Schema defining the dogma of Papal Infallibility, as the same had been adopted by the great Council. It was not long afterwards that the world was shocked by the unjust and sacrilegious usurpation and spoliation of the city of Rome, the seizure of the Patrimony of St. Peter, and the reduction of the Holy Father to the condition of a prisoner in the Vatican, the very palace from which he and his predecessors for centuries had mildly ruled the temporal possessions of the Church. Protests against this outrage went forth from every part of the Catholic world, and especially from the prelates, clergy, and laity of the American Church. Archbishop Purcell was not slow in acting in concert with his colleagues on this momentous occasion. The protest issued and signed by him and his suffragan bishops, dated November 25th 1870, was one of the most outspoken and indignant documents of the kind that emanated from any part of the world.

Archbishop Purcell was the senior bishop of the American hierarchy. He celebrated the golden jubilee of his ordination as a priest, May 21st, 1876, and at the time of his death he was within a few months of celebrating the golden jubilee of his consecration as a bishop. The celebration of his golden jubilee in the priesthood was the most enthusiastic and remarkable pageant of that kind ever enacted in this country. The ceremonies lasted for several days, were attended by a host of dignitaries, prelates, priests, and laymen, accompanied with brilliant sermons, costly gifts, and grand High Masses. On the last day of the ceremonies the High Mass was celebrated by the Archbishop himself. Steel-engraved portraits of himself were distributed to all, as souvenirs of the occasion; in the afternoon a magnificent banquet was given to the Archbishop and the visiting dig-

nitaries, and in the evening a grand concert at the Springer Music Hall; many speeches were made, and that of the Archbishop himself was most happy. The anniversaries of his ordination or consecration were celebrated also on other occasions, as they occurred, and elicited striking evidences of Archbishop Purcell's great popularity with all classes, sects, and parties in the community.

It is sad that a life so long, so prosperous, so full of honors and of solid services to the cause of religion and education, should have been blighted with the most appalling financial misfortunes towards its close, and should have resulted in communicating ruin, distress, and suffering to so many poor and innocent people. There is but one comfort in such a chapter in the history of one high in ecclesiastical authority and dignity; and this consists in the valuable lessons it teaches. That we are all wiser, and have learned the importance of imparting business education and training to ecclesiastics as a part of their seminary course, and that all concur in disapproving and discontinuing the disastrous practice of conducting Ecclesiastical Savings Banks, are now lessons which, valuable as they are, have been purchased at a fearful cost.

Archbishop Purcell, actively and zealously engaged as he was in missionary and episcopal labors, and possessing no business training, readily fell into the way of entrusting all financial matters to another, one whom he knew to be honest and loyal to him; this was his brother, Rev. Edward Purcell, who was admitted to the priesthood in 1838, and became the Archbishop's business-man and his Vicar-General. It was not long after his ordination that the poor and ignorant Catholics of the flock, feeling utter distrust of the State banks, came to ask Rev. Edward Purcell to take their little earnings and savings into his own safe-keeping, which he, in a moment of self-delusion, not without a kind and honest intent, con-

sented to do, and to allow the depositors interest on their money. The accumulations soon became large, far more so than was necessary to meet any demands the Archbishop found it desirable to make on him for the building of churches and institutions in the diocese. The ample means thus always at the disposal of the Vicar-General soon gave him a reputation for financial ability which he did not possess, and this delusion was adopted not only by the Archbishop, the industrious and poor members of the flock and the general public, but also, and fatally, by the Vicar-General himself. Fortunately the laity of various flocks were in most cases building their own churches under the guidance of their pastors and with their own moneys, and so too with many of the religious orders in building their institutions. But when the Archbishop needed funds, his brother promptly supplied them. He and his brother believed that neither all nor any great part of the deposits would be called upon at once, and when the churches and other diocesan works were well established, their revenues would pay back both the interest and the principal when called for. So far in excess of such needs was this fund, which was constantly rolling up, that banks, corporations, and enterprising people and institutions came to borrow money from the Vicar-General and were accommodated.

The strangest accounts were given of Father Purcell's methods of doing business, showing that he reposed confidence in others as much as others trusted him, and showing at the same time an extraordinary looseness in methods and details of keeping accounts and of guarding and disposing of large sums of money. Conscious of his own honesty, he trusted others and disregarded the prime necessity of recording everything in business, and the still greater necessity of giving and exacting security for every dollar. It is surprising that the end was so long delayed. The financial stringency

of 1878 caused many poor people to need their money, and on their applying to Father Edward Purcell, whose financial stability was not then doubted, payment was not readily obtained. Fears and doubts began to circulate; several important failures occurred in Cincinnati, rumors that the trust fund was affected by them increased, and a panic was the result. The Archbishop's residence was besieged by needy and clamorous depositors, and now that venerable Prelate became aware for the first time of the existence of trouble; he did not know its extent, but it was such as finally overwhelmed him and his brother. Subscriptions to the amount of $40,000 brought but a transient relief; the situation began to be realized. The effect upon the good Archbishop was painful; without consulting his clergy, in November 1878, he sent his resignation to Rome, but the clergy of the Archdiocese remonstrated and prevented its acceptance. The Rev. Edward Purcell could not give a full or even an approximate estimate of the indebtednes; all was conjecture, doubt, fear, and panic. Among his assets at the time of his assignment were worthless securities to the amount of $500,000, many of them twenty years old and representing moneys entrusted to him by the poor, on which he had been paying six per cent interest, and on which he had received nothing from those who borrowed from him. On some of the deposits he had been paying compound interest, thus doubling them in sixteen years. In order to obtain relief, application was made to the Legislature to authorize a lottery for raising money to pay the creditors; but this scheme was opposed by the community generally and was abandoned. Many suits at law were commenced against the Archbishop and his brother. An assignment made by the Archbishop, though well intended, resulted only in complicating matters, in increasing and prolonging litigation, and in final loss to the creditors through culpable efforts to increase the fund by speculative enterprises

on the part of Mr. Mannix, the trustee, and a new trustee had to be appointed in his place. Five diocesan trustees were appointed early in the crisis to investigate the condition of affairs, and to endeavor to apply a remedy. Their report was made March 15th, 1879, and showed a total liability of $3,874,371,56.

In the meantime the case grew worse; the creditors were suffering, and in their distress meetings were held; the subject was hotly discussed in the public prints; more suits were commenced, and the creditors had their case presented at Rome. There were about three thousand five hundred creditors, nearly all residents of Cincinnati and poor people, and the debt amounted in round numbers to $4,000,000. Several pieces of property in the Archbishop's name, on which there were mortgages, were sold under the hammer and barely satisfied the claims they secured. Upon the retirement of the trustees, whose report is mentioned above, Mr. John B. Mannix was appointed trustee on March 10th, 1879. After disposing of the property referred to above, the trustee made a list of all the remaining property in the diocese standing in the Archbishop's name, and he instituted proceedings in court for an order to sell the same for the benefit of the creditors. This property consisted of churches, school-houses, seminaries, convents, cemeteries, dwellings, and unimproved real estate. Most all of it was ecclesiastical property, making one hundred and fifty pieces, in fifteen different counties of Ohio; but fifty pieces were in Hamilton County alone, valued at about three and a half millions of dollars. It was in fact nearly the entire accumulations made by the Catholics of the diocese for fifty years for the spiritual needs and education of their families, and for relief of the poor and deceased members of their body, that was thus put in jeopardy. By a Bazaar held in Cincinnati $20,000 were realized and immediately distributed among the poorest of the creditors. When Archbishop Purcell met

a large number of Bishops at the dedication of the New York Cathedral, he appealed to them for aid, and they generously started a fund which has already distributed between thirty and forty thousand dollars among the most needy creditors. While no one entertained a thought against the integrity and disinterestedness of Archbishop Purcell or of his brother, for not a cent had been used by either for his own personal advantage, and both had lived with economy and frugality, it was now evident that their usefulness in the Church was ended. No step was taken either in this country or at Rome to displace Dr. Purcell as Archbishop of Cincinnati, for this office and title he held till his death, but it was arranged that the administration should pass into other hands. The venerable and afflicted Archbishop retired to St. Martin's Convent in Brown County, where he took up his residence, for the remainder of his life, near the Ursuline Convent. Here, too, his brother accompanied him, and here the latter died of a broken heart. When the Archbishop realized his death, he burst into tears; then recollecting himself, he apologized to those present with the touching remark: "He was such a good brother to me." In his retirement he was comforted by visiting the graves of his mother, sister, and brother, and was sustained by the society of his ever-faithful friend, Dr. J. F. Callaghan, his secretary and the editor of the *Catholic Telegraph*. He took little or no part in business after this; his last official act was the bestowal of the Roman Doctorate on Dr. Callaghan in the name of Pope Pius IX.

It having been determined to appoint a co-adjutor to be charged with the administration, and with the right of succession, the choice fell upon Right Rev. William Henry Elder, Bishop of Natchez. That Prelate shrank from the task. The Pope commanded, and he obeyed. He assumed the administration in May, 1880. The questions of liability growing out of Archbishop Purcell's financial troubles were already pend-

ing in court, and Bishop Elder decided to await the result, while as an individual he exerted himself to the utmost to carry voluntary relief to the doors of the impoverished creditors. The case pending in court was not decided until October 1st, 1883; it related to fourteen different pieces of property, nine of which were churches, the archiepiscopal residence and school, the Cathedral, St. Mary's Seminary, the Cumminsville Orphan Asylum, and St. Joseph's Cemetery, which were selected as tests of the whole diocesan property. The case was tried in the District Court of Hamilton County, and the decision, which, however, is still pending an appeal, was substantially as follows:—

The Court found that, in the case of the churches, although the title was in fee simple in Archbishop Purcell, yet they were built with money raised by members of different congregations; that the title was in the Archbishop, by reason of the rules of the Church, which, in such a case as this, the Court is bound to regard; that the Archbishop held the title only as trustee for the uses of the congregations, and that the property so held could not be subjected to the payment of debts contracted by the Archbishop. In the case of the churches the majority of the Court found that the evidence showed that Archbishop Purcell had advanced some money to them, and that said churches were liable for that amount to the assignee. As to the Cathedral and the Cathedral School, they were erected by the Archbishop and paid for directly from the funds placed into his hands, except about $60,000 which was raised by subscription. The Court held that, although the Archbishop held the property in trust, as he did other churches, yet to the extent of the amount he had advanced to them the assignee was entitled to recover the same, with interest, for the benefit of the creditors. The Orphan Asylum at Cumminsville was also decided to be a trust not subject to sale, and the mortgage on it given by Arch-

bishop Purcell to secure a creditor was declared of no binding force. The same view was taken as to St. Mary's Seminary, with an order for reference to a master to ascertain if the Archbishop had made advances to this property. As to the cemeteries, a majority of the Court held that they were not dedicated to the public; that consecration did not amount to dedication, and that such portions as were not sold for burial lots, could be sold for the benefit of the creditors.

The Churches and institutions which Archbishop Elder ascertained to be indebted to Dr. Purcell or his brother either paid their indebtedness, or are now struggling to do so.

So great was the sympathy felt for Archbishop Purcell's misfortunes, that the voice of censure was silenced by universal expressions of sympathy. This sad history is here given for the lessons it teaches, and for the truth and completeness of history. Archbishop Elder has, ever since his appointment, devoted his life to efforts for raising funds for the payment of the debts of Archbishop Purcell and his brother, but the history of these efforts does not belong to our present work.

The life of Archbishop Purcell in his retirement at St. Martin's was a life of devotion and prayer. His duties were the daily offering of the Holy Mass and the recitation of his breviary. His faith and piety were undimmed by time and misfortune. His charity left him no words of reproach. His robust health only yielded to the sudden and unexpected attacks of paralysis, the first of which occurred in a mild form while finishing early Mass on October 31st, 1881. At intervals two more strokes of paralysis followed, and on June 29th, 1882, he received a fourth and last stroke. He lingered in a half dying state until July 4th, when he expired. His death was quiet and peaceful. He received the holy viaticum with great devotion, and just before his last breath his face was lit up with a beautiful and affectionate smile for his beloved friends in attendance. As his misfortunes had awakened profound

sympathy during his life, so now his death elicited unusual manifestations of sorrow. His funeral service at the Cathedral of Cincinnati was one of the most imposing that ever occurred in this country. The prelates present were Archbishops Elder, Corrigan, Williams, Gibbons, Heiss, and bishops Gilmour, Ryan of St. Louis, Conroy, Baltes, Fitzgerald, O'Connor, Gallagher, McCloskey of Louisville, Borgess, Tœbbe, Chatard, Watterson, Richter, and Rademacher. The clergy in attendance were very numerous, and the laity in immense concourse. All were deeply moved at the end of one of the most laborious and venerable prelates of the American Church. His remains were interred at St Martin's.

RIGHT REV. LOUIS AMEDEUS RAPPE, D. D.,

First Bishop of Cleveland, Ohio.

Louis Amedeus Rappe was born at Audrehem, in the department of Pas de Calais, France, on February 2d, 1801. He was the son of French peasants, but they were people of true virtue and faith. Though labor was their lot, like St. Joseph, they mingled the highest virtues with their daily work. The youth of young Rappe was spent in assisting his father in the labor of the farm, and this occupied the whole time of life usually employed in acquiring an education, and until he was twenty years old. Hence his early education was defective. It is not known that he aspired to any other calling. It was a good Catholic mother that first inspired his mind with something higher and holier. She reminded him that their family had in every generation witnessed some of its members officiating at the altar, but that now there was no priest in the family to keep up this traditional honor. These words of his mother fired the spark of zeal that smouldered in his soul. He regarded these words as addressed to him from Heaven. He harkened to the call. At the age of twenty he entered the College at Boulogne, which at that time was in the charge of the celebrated Abbé Haffringue. Though laboring under the disadvantages of delayed training, he made his collegiate course of studies successfully and entered the ecclesiastical seminary of Arras. There too, inspired by the aspirations of his new vocation, he made his theological course and was ordained in the priesthood on March 14th, 1829, by Cardinal Latour d' Auvergne.

His first charge was a country parish in the village of

Wizme, and from this point he also attended a mission church in the neighborhood. The little church of Wizme was the school or training ground, in which was laid the foundation of that remarkable missionary career for which the life of Bishop Rappe in America was so distinguished. The pastorate at Wizme continued five years, when the Ursuline Community at Boulogne-sur-mer lost their chaplain, and in their desire to get as his successor a priest of sterling worth, indomitable zeal, and great prudence, the good sisters saw such in Father Rappe, and Mother Ursula, the Superioress, petitioned the Cardinal to appoint him as their chaplain. Her petition was successful, and he remained in this good work and performed its duties with ability and devotion, from 1834 to 1840. It was during this period that he read with intense interest the *Annals of the Propogation of the Faith;* he thus conceived an ardent desire to devote himself to the American mission. It was not long before Providence threw in his way the opportunity of embracing the vocation which had in years past fired the zeal of a Father Jogues. For, in 1839, Bishop Purcell of Cincinnati passed through London on his way from America to the Continent, and while in that City he was requested by the parents of three young English ladies to take them under his protection as far as the Ursuline Convent at Boulogne. It was thus that the zealous American Bishop, in search of laborers for his vineyard, made the acquaintance of the no less zealous priest, who was desirous of entering the field. The Bishop communicated to him the needs of his diocese for laborers and its spiritual destitution. Father Rappe offered his services, and esteemed the abandonment of the comforts of his position in his native country a light sacrifice to make for religion. His age, being then thirty-nine, and his ignorance of the English language, were obstacles which his courage overcame. The regrets of the Community, to whom he had been a wise counsellor, at

losing their chaplain were felt by him, but not allowed to interfere. He succeeded in obtaining permission of his Ordinary, took an affectionate leave of the community and of his friends, and sailed for the field of labor and sacrifice. He arrived at Cincinnati at the end of 1840.

It required great courage to undertake to teach religion to a people whose language was a sealed volume to him. Bishop Purcell sent him immediately to Chillicothe to learn English. Mr. Marshall Anderson, an intelligent and zealous convert, became his teacher. It was his privilege to prepare for his work one of the most successful missionaries of America. Father Rappe found his study of English difficult, but perseverance gave him the victory. A few months sufficed to enable him, by dint of hard labor, to speak so as to be understood, though his pronunciation always remained defective. The City of Toledo, founded in 1841, had few Catholics, and neither priest nor church. Tiffin was the nearest place from which sick calls could be attended to. The Miami and Erie canal was in course of construction at this time, and there was a large influx of Catholic laborers who settled either temporarily or permanently along the line of the canal and the Maumee river. The country at that time was new, and was infested with the dreaded Maumee fever; the country was described at the time as one that literally devoured its inhabitants. The most robust constitutions succumbed, and there was not an old man to be seen. To this plague was added a moral disease, even more fatal to the immigrants and laborers, the vice of intemperance; and those who survived the fever fell beneath this curse. The moral condition of the country was deplorable. Such was the vast and difficult field of labor to which Father Rappe was sent. If his parish had any definite limits, they extended from Toledo to the Indiana State line, and as far as Allen County to the South.

With an imperfect knowlege of English and a foreign accent

he felt his embarrassment, but never lost courage. His labors, fatigues, privations, and sufferings were extraordinary. From the summer of 1841 to the beginning of 1846 he labored alone and without the society or aid of an assistant in this vast region, scourged with malaria and cursed with intemperance. The direful influence of this vice and its consequences on individuals, families, and communities made Father Rappe a zealous apostle of temperance all his life. There are now many families in that country who bless his name for saving them from the destructive blight of intemperance. He found that, among such a population, total abstinence was the only remedy, and he went about, far and near, rallying the people, and administering to them the temperance pledge. Those who suffered by the intemperance of others, such as wives, husbands, children, mothers, and relatives, welcomed him as an angel from Heaven. With these labors was mingled the arduous work of the Catholic missionary. He knew every Catholic family and each member of it in that vast district. He possessed a remarkable tact in gaining their confidence and affection by his affability and paternal kindness. He had a peculiar talent for teaching Christian doctrine to the children, and would spend weeks in a settlement, teaching catechism to the children and preparing them for the sacraments, spending hours with them each day, and charming their attention. The adults also received his untiring ministry and solicitude, but them he did not find always as tractable and gentle as the children. Towards the end of 1845, the canal was finished and in full operation; most of the laborers had departed for other fields of labor; some, but not many, Catholic families settled in the Maumee Valley. Mass was said by Father Rappe every Sunday at Toledo, and frequently at Maumee City (now South Toledo), and on week days at Providence, Defiance, Poplar Ridge, and occasionally in Tremont and La Prairie. The roads were almost impassable in winter and

spring, but our brave missionary struggled over them with undaunted courage. He purchased a Protestant church for Catholic service at Toledo, and another at Maumee City, and small buildings were erected by him for the same purpose at Providence and Defiance.

During the opening of the canal, so great was the malaria in certain seasons, that a healthy looking person was scarcely to be met, and frequently entire families were sick at one time and not able to help one another. To malarial fever was sometimes added epidemic erysipelas, and towards the end of 1847, ship fever was brought to Toledo by the immigrants landing on the docks, many of them dying within a few hours after arriving. For five years Father Rappe labored alone in this field, and well has it been said of him, that "God alone knows how many families he saved from misery, how many souls he reclaimed from sin, which are now in the Kingdom of Heaven." His labors exceeded his strength. But in January, 1846, Bishop Purcell sent to him as his co-laborer the Rev. Louis de Goesbriand, now Bishop of Burlington, Vermont, who sympathized in his trials, shared his labors and sacrifices, and worked with the same apostolic spirit. While preparing the children for their first Communion, Father Rappe would speak to them eight hours in a day, and neither he nor they exhibited fatigue. He went from house to house, exhorting the delinquent to come and hear Mass. He could instinctively tell a Catholic, even though a stranger, on meeting him on the road, and he never passed him by, but would stop and question him, and instruct him in his duty, and exhort him to its practice. None could resist his appeals. When he had prepared the people for the sacraments and administered them, his extemporaneous prayer of thanksgiving contained touching references to the instructions he had given. So when he was about to say Mass he gave an instruction on the Mass, and his thanksgiving after Mass

contained striking references to the instructions he had given. He was truly ingenious in his methods of reaching souls. In 1846, he obtained for Toledo a branch of the Sisters of the Congregation of Notre Dame.

But now his parish was to be erected into a diocese, and he was to become its first Bishop. On the petition of Bishop Purcell the northern part of Ohio was formed into a new diocese, the See was erected at Cleveland, and the missionary of the Maumee was consecrated Bishop of Cleveland at Cincinnati by Bishop Purcell, assisted by Bishop Whelan of Wheeling, on October 10th, 1847. The diocese consisted of all that portion of the State of Ohio lying north of the southern boundary of Columbiana, Stark, Wayne, Crawford, Wyandot, Hancock, Allen, and Van Wert counties. Bishop Rappe took immediate possession of his See, and found but one church at Cleveland, St. Mary's on the "Flats," built in 1836 by Rev. John Dillon, and but one priest, the Rev. M. Howard. St. Mary's congregation was composed partly of English and partly of German speaking Catholics, and the church was already too small for the congregation. He procured a German speaking priest to attend to the spiritual wants of the Germans, and two high masses were sung in the old building every Sunday, one for the English, and another for the German portion of the people. In this way he tided over the necessity of their building another church. He resided at first for several months in a hired house, south of the Public Square; but in 1848 he purchased a house in Bond Street, which became the episcopal residence. Father Howard was stationed at Tiffin, and Father de Goesbriand became his successor at St. Mary's and Vicar-General. In order to supply the wants of the growing Catholic population, a framed house, 30×60, was erected for Church purposes on one of the lots on Superior Street, some distance east of Erie, which Father Peter McLaughlin had purchased in 1845. This

house served the double purpose of church and parochial school, (the first in the city) and the altar was cut off by folding doors during school hours. The Bishop had to create his diocese, and he struggled to give it shape.

He engaged the well-known architect, Mr. Keely of Brooklyn, to prepars plans and specifications for a Cathedral, 150 by 75 feet, and with a tower 200 feet high. The corner stone was laid on the 22d of October, 1848. Bishop Timon of Buffalo preached on the occasion. During the fall a retreat was preached by Bishop Whelan of Richmond to the seminarians, was attended by fifteen, and was followed by a synod. Then followed an ordination by Bishop Rappe, two seminarians receiving tonsure, and Messrs. Krenoh, Monaghan, and Bergher were ordained priests. In the following year Bishop Rappe went to Europe for the purpose of securing priests for his diocese and members of religious confraternities for schools and charitable institutions. Before going he made a visitation at Wolf Creek, Finslay, Section Ten, and Glendoff, with consoling results. His mission to Europe was successful; for he returned in September, 1850, with four priests, five seminarians, and six Ursuline nuns. He had already commenced, in 1848, his diocesan seminary, back of the episcopal residence, on Bond and Theresa Streets, and Father A. Caron blessed it by his virtues, and sustained it by his instructions. During his absence the residence of Judge Cowles on Euclid Street was purchased for the Ursuline Sisters. This is the Mother-House of that community in the diocese. On arriving the Sisters took possession of their new home and almost immediately opened a select school and academy. In 1851, St. Mary's Orphan Asylum for girls was founded on Harmon Street, and in 1852 St. Vincent's Asylum for boys was opened; the former under the charge of the Ladies of the Sacred Heart of Mary, the latter under the Sisters of Charity. The fine Cathedral was finished and consecrated in

December, 1852, with imposing ceremonies, and it became a bee-hive of religious and devotional work.

Having now provided for the most pressing wants of his diocese in the way of institutions, the Bishop was more free to devote himself to the spiritual service of the people throughout his diocese, though in the midst of his arduous duties in erecting churches and institutions he seemed to have been constantly with his flock. He visited all his churches, took measures for the erection of new ones, gave frequent missions, administered confirmation, and preached with untiring zeal. Whether engaged in the labors of his Cathedral, or out in the diocese, he was unconscious of fatigue. Much as he was accomplishing, he was never satisfied without doing more for the service of God and his creatures. Schools for the Christian education of the rising generation were insisted on by him in the parishes of his diocese. So also he founded institutions for every form of Christian charity, and for their proper management he introduced into his diocese, besides those already mentioned, the Grey Nuns, in 1856, the Sisters of the Good Shepherd, in 1869, and the Little Sisters of the Poor, in 1870. The Franciscan Fathers were welcomed by him in 1867, and to them he gave the charge of St. Joseph's Congregation in Cleveland. In 1869, he invited into his diocese and received the German Jesuits and gave them St. Mary's in Toledo. The deed of transfer was signed July 15th, 1869. Cleveland had no hospital prior to 1863. It was a great public necessity. All eyes turned to Bishop Rappe as the most capable man to establish one. The civil war was then at its height, and many sick and wounded soldiers were sent to Cleveland for medical treatment, but no provision had been made for their reception and care. Bishop Rappe would have long before established a hospital, but was prevented by want of means. All realized the necessity for such a work, but now

he saw a prospect, in the direful necessities of the times, of realizing his long cherished hopes in this direction. He offered to build a hospital, if the public would aid him with their means; this offer was gladly accepted, and, in 1865, the Charity Hospital of Cleveland, costing about $95,000, was erected and completed by Bishop Rappe, placed in charge of the Sisters of Charity, and thrown open to the relief of the afflicted. In all such works of public utility and Christian zeal Bishop Rappe was foremost with his personal efforts, and success crowned them all. No amount of obstacles, disappointment, or even insult, caused him to falter in good works. There was no part of his large diocese that did not experience the benefits and blessings of the zeal and labor of this true apostle. The following account of one of his visitations is given from a contemporary source:—

"Diocese of Cleveland:—According to the remark of our Blessed Redeemer, one of the marks of a good shepherd is that he should know his sheep, and they him; this trait is beautifully exemplified in the conduct of the Bishop of Cleveland. Since his elevation to the episcopal dignity, he has visited, preached retreats, and administered confirmation to all the congregations of his diocese and now, after having attended with his wonted zeal to the spiritual wants of his large congregation in Cleveland, during the Christmas holidays, behold him again on his mission of love and mercy, going about like the good Samaritan, doing good.

"On January 3d (1849) the Bishop confirmed, at Laporte, Lorraine County, twenty-five persons, one of whom was a convert. For a few days previous the Very Rev. L. N. de Goesbriand had been preparing the people for the reception of the sacrament by a spiritual retreat, the happy fruit of which was visible from the fact that every member of the congregation, from eleven years and upwards, partook of the Bread of Life.

"From Laporte the Bishop went to Norwalk, where, on the

6th, in the Church of St. Alphonso, he confirmed forty-one persons: and on the 7th sang Mass and preached to an immense concourse of people in St. Peter's.

"From Norwalk he proceeded to Sharman, Huron County, where he administered confirmation to twelve persons. On the 8th, he visited Thompson, where thirty-two persons were confirmed. Here a beautiful brick church, 65 by 40, is under roof.

"On Sunday, the 14th, the Bishop celebrated pontifical High Mass in the Church of the Holy Angels, Sandusky City. Fifty-five persons were confirmed, four of whom were received into the Church, on the previous day, by the Bishop.

"Here our holy religion is advancing with giant strides. A few years ago, when Rev. M. Macheboeuf took charge of Sandusky, there were only a few scattering Catholics; now there are two large congregations, two churches, and two priests, and though they say two masses each on Sundays, the churches are always crowded to suffocation, and the cry is 'more room,' and they will have it; for already two lots are purchased in a most eligible spot, on which it is contemplated to build, ere long, a church large enough to meet their growing wants. Two beautiful houses, with suitable adjoining grounds, have also been purchased—the one intended for an orphan asylum and day school—the other for a boarding school."

In 1869 Bishop Rappe was summoned to Rome with the other American Bishops, to attend the Vatican Council. By this time the man whose mind, body, and heart had never known such a word as *fail*, began to feel the exhausting effects of his severe labors and privations. His health began to fail; he had partially lost the use of his right eye, and was in danger of losing his sight entirely. While attending the Council his reputation was assailed unjustly at Rome, by calumnies forwarded from the very diocese he had served so

well. This movement was limited to a few. The laity took no part in it. Rome, misled by calumnies, which it afterwards discovered and pronounced to be the fruits of a conspiracy, counseled his retirement. But he was never removed from his office as Bishop of Cleveland. On his return to Cleveland from Rome he resigned his bishopric, August 22d, 1870. He had been Bishop of Cleveland, not only in name, but in deed, and left that title unsullied before God, as he had borne it amid hardships and mental trials of the most trying kind for nearly twenty-three years. "Where he found a sparsely settled diocese awaiting organization at his hands, he left it flourishing, well provided with priests, churches, schools, and religious institutions. The episcopal city in 1847 had but one small church; in 1870 there were eleven, with as many, and mostly large, congregations."

On retiring from the vineyard he had cultivated by his labors and had adorned by his virtues, he repaired to Vermont, where he was received by his old friend and co-laborer in the Ohio missions, the Right Rev. Bishop de Goesbriand, who knew his services to religion, the purity of his character and life, and his great worth. The retired Bishop resided at St. Albans with the Very Rev. Father Druon, and for the remainder of his well spent life he devoted himself to the labors of his stronger days, to the missions of Vermont and Canada. To instruct the young in their Catechism of Christian doctrine, and to reform and improve the old by giving missions, were his favorite occupations. The confessional now became his episcopal throne, from which he dispensed God's pardon to sinners. His saintly reputation extended throughout Canada, and he was frequently invited to the Dominion to preach or give missions. His apostolic labors extended throughout Vermont and Canada, in city and country, and he was ever ready to obey the call of religion, whenever and wherever it reached his ears. In many of the

churches of Montreal his eloquence and energy were exerted for the good of his neighbor, and especially in the great Church of Notre Dame. This great temple, which is one of the largest churches in the world, and is visited by thousands of tourists with veneration, was the scene of two great missions given by Bishop Rappe, who was seen easily by the ten thousand worshippers there, and at his advanced age he could be distinctly heard throughout this vast basilica, as he addressed the people in his and their native French. The people of Montreal became very much attached to him, and they called him the holy old Bishop, *le vieux saint Evêque*. As an apostle of temperance he made Notre Dame resound with his appeals; he is still remembered there by many whose life and happiness he restored and redeemed from the beastly vice of intemperance. What greater achievement can any man accomplish, than leave behind him on this earth the enduring impressions and living sentiments of his pure moral teachings? The clergy also of Montreal venerate his memory, they regard him as a powerful preacher of the word of God; so much so, that he was invited to preach on the solemn occasion of the fiftieth anniversary of the ordination, of the Superior of St. Sulpice.

It was but just that such a saintly life should be followed by a saintly death. His death was worthy of an apostle. In Lake Champlain, about three leagues north of Burlington, there is an Island on which resided several Canadian families. Their church was small and dilapidated, and the population even were in a deplorable condition. Bishop Rappe, on the 1st of September, 1877, went to this place, so uninteresting to the world, but to an apostle most attractive, and entered a cabin of a poor Canadian. He desired to kindle the fire of faith and to fructify the seeds of religion among these desolate Christians. He entered upon arduous missionary labors at once; it was even then, and probably

before he left Burlington, that the malady which caused his death was upon him. He preached on Sunday and Monday, and on Tuesday he announced to the people that he would offer up the Holy Mass for a good death. The Mass was offered, and the prayer was heard. In the evening he was again in the church, but the disease had gained on him, even so far as to obscure his reason. He was in the confessional. It was suggested to him to leave the confessional as there were no penitents. No, said he, leave me to finish my work. He still thought he was hearing confessions, although all the penitents had disappeared. During the night he arose, packed his clothes, and was thinking of departing for another mission. He was always a man of self-denial. Now we behold him refusing an elegant and commodious conveyance placed at his service to carry him to St. Albans. He reached the latter place as he left it, a poor pilgrim. His death-bed was a study for Christians. He was still thinking of saving souls. When told he was ill and should make his confession, he was overwhelmed. Such faith and humility are seldom seen. He made his confession, and continued to the last to ask pardon of God and to pray. On the 8th of September, his soul took flight to the home of the just, and he joined the society of the God he had served so well on earth. The venerable Bishop de Goesbriand has said that he had never witnessed a scene so consoling as the death of Bishop Rappe. His remains were carried to Cleveland, and, with the most imposing funeral cortege ever witnessed in that city, they were taken to the Cathedral, and there placed in the vault under the sacred temple he had blessed with his ministry and his virtues. So also at the Church of Notre Dame in Montreal, on the day after his death, a most solemn funeral service was held for the repose of his soul. The edifice was draped in mourning, an immense catafalque was raised in the center of the aisle

adorned with the insignia of a Bishop, a solemn requiem Mass was celebrated by the Bishop of Montreal, and a panegyric was pronounced, before an immense audience, by the Bishop of Burlington. He died in the odor of sanctity.

Of Bishop Rappe it has well been written; "In the line of his work few men on the missions of America ever excelled Bishop Rappe. Untiring in zeal, patient in hardship, generous, unselfish, no labor seemed to weary or exhaust him. Tall, wiry, quick, and elastic in motion, good his aim, suffering and sorrow the object of his charity, he lived for religion and his kind. Ill versed in English, because learned late in life, defective in early education, yet, by nature's gifts and his own energy of character, he ranked as an orator of no ordinary power. His wont was to preach thrice every Sunday—frequently four or five times—each time to a different audience, and often in churches miles distant from each other. He was great as a missionary rather than as a bishop, and excelled as a pioneer who explored and out-lined, leaving to others to shape and consolidate. A lover of his native land, he gave not only his allegiance, but his most ardent support to his adopted country. A true patriot, a Christian man, tolerant of dissent, conceding to others what he asked for himself—religious and civil liberty—he died at the ripe old age of seventy six, thirty six of which he had labored as priest and bishop on the missions of Ohio, amid the tears of his people, and the respect of his fellow citizens, with the well merited reputation of a life spent for God and the good of his fellow-men." In answer to one who expressed suprise and sympathy at his long endurance of mental suffering and wrong in silence, he answered, "it is true, my reputation has suffered unjustly, but the interests of religion are more important and sacred."

Since his death I have seen the original letter, one from the Holy See, in which the means resorted to to compel his retirement from his see are spoken of as a "miserable conspiracy,"

the accusations against him are characterized as false, (falso accusabatur), and in which Bishop Rappe is himself spoken of as "that holy and apostolic old man," (ille sanctus et apostolicus senex). Monsignor Roncetti, the Papal ablegate who brought the red baretta to Cardinal McCloskey, went to Burlington, expressly to visit Bishop Rappe, and with messages of sympathy and confidence from the Holy See. The designs of the Holy See to confer upon him a high dignity in the American Church have since become known. But the missionary Bishop was away off among the people, serving their souls. His humility carried him away from office which had no attraction for him. Now, while I am writing, a movement has been started in the diocese of Cleveland sanctioned and, in fact, promoted by the worthy Bishop of the diocese, and the execution of which was placed in the hands of the Vicar General, for the erection of a fine monument to the memory of Bishop Rappe. It is a credit to the Bishop and his priests that all unite in contributing in this appropriate and enduring manner to do justice to the service and virtues of this saintly Prelate.

RIGHT REV. SYLVESTER HORTON ROSECRANS, D. D.,

First Bishop of Columbus, Ohio.

Sylvester Horton Rosecrans was born in Homer, Licking County, Ohio, February 5th, 1827, son of Crandall and Johanna Rosecrans, who were natives of Wilkesbarre, Pennsylvania, and Methodists. The proper and original spelling of his name is Rosenkrantz, and in the Dutch language meant Rosary. The family were Dutch, came originally from Amsterdam, and settled near Wilkesbarre, Pennsylvania. His mother was a grand-daughter of Stephen Hopkins, one of the signers of the Declaration of Independence, and a daughter of a revolutionary soldier. His parents having moved, first to Delaware County, and afterwards to Licking County, Ohio, he was sent to Kenyon College, an episcopalian institution of that State. While at Kenyon he received a letter from his brother, then an officer in the Army, and professor at West Point Military Academy, announcing his conversion to the Catholic Faith, and giving his reasons for a step which was a surprise to him. He followed up the train of thought and study thus suggested, prayed for light and grace from Heaven, and he too embraced the Catholic Faith and sought baptism. Archbishop Lamy of Santa Fe, who was then the missionary priest of Knox County, Ohio, spoke frequently of the young convert's devotion and of his walking, while fasting, eight miles into Mt. Vernon to receive Holy Communion. Thus drawing robust faith from this fountain of Christian grace, he was intensely Catholic in his feelings to the core of his heart. Received into the Catholic Church in

1845, he left Kenyon College for St. John's College, Fordham, New York, where he graduated, in 1846, with high honors. He was twice afterwards elected president of the Alumni Association of St. John's, and delivered the first annual address, in 1874. Called to the sacred ministry, he offered himself, was received by Archbishop Purcell of Cincinnati, as one of his ecclesiastical subjects, and was sent by him to the College of the Roman Propaganda to make his theological studies. Among the hundreds of students, from all parts of the world, of that famous College, he was said to have had a very high intellectual standing. He won the honors of the Institution, and won them with characteristic humility. Having won a Doctor's cap, he was ordained at Rome, in 1852. He made an observant tour through Italy, France, England, and Ireland, and returned to the United States to devote himself to the missions of Ohio.

His first mission was at St. Thomas' Church, Cincinnati, where he served so faithfully and well as to cause the Archbishop to desire his services at the Cathedral, at which he was appointed one of the assistant priests. For seven years he zealously performed his missionary duties and at the same time devoted himself to the instruction of the students of the diocesan seminary. In theology, he had in this country few superiors. No heresy in philosophy or theology could escape the searching and analytical power of his naturally strong and admirably trained mind. Of him, in this connection it was well said, " He was a school-man to whom Albertus Magnus would have pointed with pride. He was a theologian, whom St. Thomas Aquinas would have loved." His soul imbibed, his mind assimilated, his heart loved truth. It was with relish that during these seven years he went daily to occupy his chair as professor in the Theological Seminary. It was during this period, while returing one night from the Seminary, that he was attacked by two ruffians and received from them a pistol-ball in

his body. Without informing any one on reaching home, he attempted to extract the ball, was thus discovered, and a surgeon was sent for to perform that service for him. While instructing the young levites at Mt. St. Mary's of the West, he trained in sacred learning many who afterwards became distinguished priests and bishops of the Church, and among the latter we may name Right Rev. John L. Spalding, Bishop of Peoria, Illinois, and Right Rev. Joseph Dwenger, Bishop of Fort Wayne, Indiana. His active mind and robust activity were equal to these varied labors, and his well conceived and arranged sermons were evidences of his zeal and learning. There were few more instructive or more interesting pulpit orators. He was regarded by his parishioners and by his pupils at the college as a model of priestly virtues.

In 1859 Archbishop Purcell opened a college for the education of Catholic youth in connection with the Seminary. Dr. Rosecrans was appointed its president, and he resided at the College until, at the breaking out of the civil war, it was closed.

In 1862 Father Rosecrans was appointed by Rome to assist Archbishop Purcell in the arduous work of his episcopate, under the title of Bishop of Pompeiopolis and Auxiliary of Cincinnati. He was consecrated in the Cathedral of Cincinnati by Archbishop Purcell on the Feast of the Annunciation. On this occasion he received from the clergy and laity many evidences of affectionate esteem and gratitude, and amongst others the present of a handsome and valuable pectoral cross and chain from numerous priests, pastors of churches in various cities and dioceses, who had been his students at Mt. St. Mary's of the West. This present was accompanied with a touching address.

Bishop Rosecrans replied feelingly, and after warm words of grateful and reciprocal friendship said: "While thanking you most cordially, I beg you not to forget your promised

prayers in my behalf, that, as I wear the Cross you gave outwardly on my breast, I wear the Redeemer's cross deeply on my heart, and never at any moment forget that, whether God requires it all at once, or only peace-meal, *bonus pastor animam suam dat pro ovibus suis.* Invoking on you all the blessings of Almighty God, Father, Son, and Holy Ghost, I remain your friend and brother in Christ."

For six years Bishop Rosecrans assisted Archbishop Purcell in his episcopal labors. His acquaintance with the needs of the diocese, with its churches, institutions, and clergy, seconded by his zeal, enabled him to accomplish much good and greatly relieve his venerable Superior. When Dr. Fitzgerald, pastor of the Church of St. Patrick, at Columbus, was appointed Bishop of Little Rock, Bishop Rosecrans went to Columbus and assumed the pastorship there, and thus performed zealous missionary work until he, too, was called to the Episcopate. Only a few months afterward the new see of Columbus was created and Dr. Rosecrans was appointed its first Bishop, March 3d, 1868. His diocese comprised that part of Ohio south of 40° 4′, and lying between the Ohio and Scioto Rivers, as well as the counties of Franklyn, Delaware, and Morrow; it contained about forty churches and as many priests, with forty thousand Catholics. The old and venerable Dominican convent of St. Joseph, with its church and institutions, the cradle of Catholicity in Ohio, was within its limits. His episcopal city contained three churches and institutions of the Sisters of the Good Shepherd, Sisters of Notre Dame, and Franciscan Sisters of the Poor. In this new position Bishop Rosecrans proved himself an energetic and able prelate, and inspired others with zeal and generosity. His measures met with success; schools and churches were rapidly built, and the number of the clergy increased.

He was himself the model of his clergy; they imitated his earnestness, his amiable, gentle, and manly bearing, his Chris-

tian simplicity, his untiring labors, his good deeds of charity and benevolence, his self-mastery, the clock-work regularity of his life. No inconvenience, no trouble, no suffering, no illness that could be overcome, was ever allowed to interfere with his daily work or disarrange any appointment. Punctuality and exactness in the work of the ministry were distinguished traits of his whole career. He was a manly example of the frank, open, fair, and just character of the American citizen. He was gentle to his priests and a just and kind father to his people. Whenever stern duty called for some measure of severity, he tempered its administration with gentleness and charity. His life was a valuable one to the Church of the United States, both by his example and by his services. Had greater length of years been granted to him, he would have left even more enduring marks of his ability and zeal. As, in 1862, he signed the beautiful Pastoral, dedicating the Province of Cincinnati to the Sacred Heart of Jesus, so, in December, 1873, he solemnly dedicated his own diocese to the Sacred Heart, and the event was signalized by beautiful and impressive services and ceremonies in his Cathedral and the other churches of his diocese.

Bishop Rosecrans was exact and scrupulous in performing his biennial visitations of his diocese, and on these occasions he labored sedulously in administering the sacraments, in instructing his flock by learned and fervid appeals to their faith and piety, and by his good example to clergy and laity. Soon after his advent to Columbus, the Dominican Sisters, aided by two charitable gentlemen, and cheered by the zealous words and aid of the Bishop, erected their Academy of St. Mary of the Springs, near Columbus. In 1871 he succeeded, after great and manly efforts, in erecting St. Aloysius' Seminary for young men, and opened it for the reception of scholars. He had a great veneration for the Church and all spots consecrated to her services and sanctified by holy missionaries. He was

frequently invited to go to other cities and dioceses to preach important sermons, and always left behind him a profound impression on the hearts and minds of his hearers. In 1862, accompanied by Rev. Richard Gilmour, now the able, zealous, and faithful Bishop of Cleveland, he visited the scenes of the missionary life and labors of the Rev. Prince Gallitzin in the Alleghany mountains of Pennsylvania, and went from one scene of missionary zeal of the past to another, with the devout spirit of a pilgrim. He was then on his way to Boston, by invitation to preach, and there delivered a brilliant sermon at the dedication of the Catholic Church then erected on the site of Bunker Hill.

Appointed Bishop of Columbus at the time the Vatican Council was convened at Rome, for good and abundant reasons in the necessities of his new See, he was excused by the Holy Father from attending its sessions. He was in full and enthusiastic accord with this assembly. He issued a Pastoral Letter to his clergy and people on the occasion of the proclamation of the Dogma of Papal Infallibility, which teemed with faith and devotion, and with unanswerable logic.

So, too, Bishop Rosecrans issued other strong and cogent Pastorals to his flock; and that of February 15th, 1873, is now before us, in which he enjoins the necessity and value of the Lenten fasts, devotions, and self-denials, upholds the spiritual and ecclesiastical authority in all its legitimate spheres, prudence, justice, and thoughtfulness of speech on the part of the clergy, and docility in spirituals on the part of the laity, denounces the sophistry, false teaching, and bad literature of the day, and upholds and commends true learning and science, insists on religious training and schools for Catholic children, denounces intemperance, and exhorts to the practice of the virtue of temperance.

Bishop Rosecrans felt that his proper place as a Bishop was in the diocese of Columbus, laboring for his spiritual flock.

He attended the confessionals and performed the work of a missionary all his life. He was confessor for the inmates of the convents of the Good Shepherd, and of the Sacred Heart. He made frequent, almost daily, visits to the schools, and felt it to be the highest duty of a Bishop to teach the young and ignorant, even in the rudiments of Christian doctrine. His being learned and eloquent, capable of holding Councils spell-bound by his logic and erudition, did not raise him above the duty of teaching the little ones of Christ. As said of him by Bishop Foley in his funeral sermon, "he loved his diocese and was seldom heard of as absent from it."

Bishop Rosecran's great work was the erection of St. Joseph's Cathedral. He made it one of the substantial and imposing edifices in the capital of the State, and one of the most enduring Cathedrals in this country; it bore the impress of his own solid and well-stored mind. To this arduous undertaking he bent his efforts and labors from the beginning of his episcopate. With his limited means and the many calls and demands upon his poor resources for schools, poor churches, and charities, he had to endure great labor, disappointments, and difficulty in collecting funds for his Cathedral. Among the measures he adopted to this end was the offer of a weekly mass for all who contributed in certain sums of money to the building of the Cathedral. This measure subjected him to criticism and blame on the part of those who regarded it as inconsistent with the spirit of the Church as expressed by the Plenary Councils of Baltimore. The Bishop did not accept this view, and, in furtherance of his plan for the erection of his Cathedral, he issued a circular announcing formally the offer of Masses for contributors to the Cathedral fund, as follows:—

"Perpetual Weekly Mass for all aiding to build St. Joseph's Cathedral, Columbus, Ohio. This Mass, founded by the Bishop of this new diocese, is celebrated every Saturday for

the intention of all who contribute five dollars or more to the building. Each sharer can offer it every week for particular intentions, whether for the living or the dead. Persons contributing five dollars receive an acknowledgement in a form suitable for framing, printed on paper, signed by the Bishop and Chancellor of the Diocese, and bearing the official seal. Those contributing twenty-five dollars receive one on modern parchment. Those aiding by their labor, become sharers as follows: any one procuring ten subscribers, a certificate on paper, any one procuring twenty, a certificate on parchment.

"During the last three years, together with much mockery from those who deride the simplicity of Catholic Faith, we have received much consolation, not only by the aid afforded us by sharers in the mass, but also by assurances of many especial benefits derived from it by them every Saturday—and sustained by the feeling that the object we beg for is eminently worthy, and the return, which the rank of bishop imposed on us by the Vicar of Christ enables us to offer, is more than an equivalent."

Bishop Rosecrans succeeded in erecting and dedicating his fine Cathedral, which cost $220,000. Had he lived to sit as a member of the Third Plenary Council of Baltimore, in 1884, there is no doubt he would have joined with his colleagues in enacting the Decree, Chapter V., which now condemns such methods of procuring money for pious purposes. The following allusion to this and a kindred subject is from the American Catholic Quarterly Review for April, 1886, and is from the pen of Right Rev. Monsignor Corcoran, who was secretary of the Council, and expresses sentiments which no one would more heartily approve than Bishop Rosecrans himself, were he now living:—

"There are two other abuses which were condemned by the Council of 1866, but which, nevertheless, continue to be as

shamefully kept up as if they were binding laws of Holy Church, which it were a sin to neglect. The first is, that priests come down from the Altar to beg during the celebration of Mass. This is a most shameful abuse, to use the language of both Councils, that makes Catholics blush, and awakens a feeling of mockery and contempt amongst outsiders. The other is the advertising by circulars, by religious bodies, of Masses to be said for contributions to certain alleged pious purposes. Bishops are bound in conscience to see that such scandals are removed from before the eyes of the faithful."

The new Cathedral of St. Joseph was solemnly consecrated on October 20th, 1878, in the presence of prelates and priests, and over four thousand of the laity. The procession and ceremonies were grand and imposing. The dedication services were performed by Bishop Dwenger of Fort Wayne, Pontifical Mass by Bishop Chatard of Vincennes, and the sermon preached by Bishop Spalding of Peoria. There were also present Bishop Rosecrans, Archbishop Purcell, of Cincinnati, and Bishops McCloskey of Louisville, Gilmour of Cleveland, Tœbbe of Covington, Kain of Wheeling. After the Mass an address was made by Archbishop Purcell. At Pontifical Vespers, in the afternoon, Bishop Kain of Wheeling preached the sermon.

Bishop Rosecrans founded St. Mary's of the Springs Academy for Young Ladies, St. Mary's Female Academy at New Lexington, enlarged the Convent of the Good Shepherd, founded St. Joseph's Academy at Columbus, St. Vincent's Orphan Asylum, Church of the Sacred Heart, the Sacred Heart Convent. He established the *Catholic Columbian*, and enriched its colums by his able contributions. He paid a large debt on the cemetery.

The labors, anxieties, and fatigues caused by his efforts to complete and dedicate his Cathedral, and the fatigues of the dedication services, completely broke down the health, already

much impaired, of Bishop Rosecrans. Bishop Foley, in the funeral sermon over his remains, said:—"I am told that your good Bishop would not be in his coffin to-day, were it not for the burden of pain and sorrow put on him by others." His health had begun to suffer severely for several years, and the four last years he spent, as in an infirmary, at the Convent of the Sacred Heart. Many attributed his decline to the rigid life of discipline and hard labor he had followed. For many weeks beforehand, he felt the symptons and received warning of the disease that ended in death. But he would not take rest or repose. On the very day of the dedication and the day before, his symptons became more alarming, but he bravely went through with all he had undertaken, even while racked with pain. The exhausting labors of the dedication he bore with cheerfulness, patience, and firmness.

From the sanctuary he loved so well, and which he had just dedicated with so much grandeur, and even before the ceremonies were over, he passed with faltering steps to his death-bed. In the afternoon of Sunday, October 20th, 1878, about the time of the Pontifical Vespers, he was seized with a severe hemorrhage from the lungs; on reaching his bed afterwards, one hemorrhage followed another. To the physician who told him that his death was near, he answered, "I am ready." He received the last sacraments with the greatest fervor. His powerful mind remained clear to the last. His last act was a benediction upon his bereaved and sorrowing diocese. His last words were the sacred names of Jesus, Mary, and Joseph. His funeral took place on October 26th, in the same Cathedral which had so lately resounded with the joyous canticles of dedication, now changed to the sad dirge and requiem. The attendance was immense; the citizens of Columbus turned out to honor this Christian Bishop, cut down in the prime of life and usefulness. All, without distinction

of creed, said: "The Catholic Church has lost a distinguished Bishop, and we feel personally that we have lost a friend." The following bishops attended:—Archbishop Purcell and Bishops Dwenger, Gilmour, Borgess, Chatard, Kain, Fitzgerald, Foley, Tœbbe. Bishop Quinlan, his intimate friend, was to have been the orator, but in his unavoidable absence Bishop Foley delivered a glowing eulogy on the life, character, virtues, and services of the deceased. His fine Cathedral became his mausoleum.

RIGHT REV. AUGUSTUS MARY TŒBBE, D. D.,

Second Bishop of Covington, Kentucky.

Augustus Mary Tœbbe was born at Meppen, in the Kingdom of Hanover, Germany, on January 17th, 1829. His parents were devout Catholics and citizens of good and respectable standing. His fine mental abilities were cultivated and improved, at an early age, at the best schools of his native town. He entered the Gymnasium of Meppen in 1838, and his education took a commercial turn for business pursuits. He continued his studies and graduated at the Gymnasium in 1847. His pious and unassuming deportment showed a character of unusual depth and force, and it was soon manifest that he had an inclination for the sacred ministry. His parents, to test this, sent him to Munster, where he made his course of philosophy. Even after this he was placed at commercial pursuits at the city of Amsterdam, but here his tastes for theological studies and the pious life of the priesthood re-appeared. Not only did he aspire to the priesthood, but he longed to make the sacrifice of family, country, friends, and associations, and resolved to devote himself to the American mission. In 1852 he sailed for America, arrived in New York, and was received into the diocese of Cincinnati. He entered Mt. St. Mary's of the West, and made his course of theology. He received Orders from Archbishop Purcell, was made sub-deacon and deacon in the month of September, 1854, and on the Feast of the Exaltation of the Holy Cross, September 14th, 1854, he was promoted to the Order of the Priesthood.

His first mission was the Congregation of St. Peter's, New Richmond, which included Columbia and Ripley and the large

and laborious intervening district. He had to officiate at various points and visit families scattered wide apart; he was almost constantly in the saddle, by day and frequently by night, and with his vigorous and active constitution and temperament, Father Tœbbe performed these arduous duties with energy and zeal. In 1855 he was for a short time appointed pastor of St. Boniface's Church at Cumminsville, in which position he gave the greatest satisfaction. In 1857 he was assigned to the important position of assistant pastor of the Church of St. Philomena in Cincinnati, in conjunction with its pastor, Rev. G. H. Kuhr. On Rev. Father Kuhr's retirement, in 1865, Father Tœbbe was appointed pastor of St. Philomena's. Here he performed his duties as pastor with marked ability. He also showed that he was a man of learning and executive ability and attended as one of the theologians the First Plenary Council of Baltimore.

On the death of Bishop Carrell, first Bishop of Covington, Ky., in September 1868, the Bishops of the Province of Cincinnati recommended him for appointment to that see. Appointed at a Consistory held at Rome, November 22d, 1869, he was consecrated in St. Philomena's Church, on Sunday January 9th, 1870, by Bishop Rosecrans, assisted by Bishop Luers of Fort Wayne and Bishop McCloskey of Louisville. The sanctuary was crowded with priests. The societies of Cincinnati, Newport, and Covington, and a large procession of the faithful attending the consecration, in the afternoon escorted the new Bishop to his Cathedral at Covington, where the new Bishop sang Pontifical Vespers and Bishop Rosecrans preached the installation sermon. The priests and people of the diocese, who had been long without a Bishop, received Bishop Tœbbe with joy.

One of the greatest efforts and labors of Bishop Tœbbe was to recall to the Church those Catholics and families who had neglected their religious duties or were over-

looked, in consequence of their remoteness from church and school. He accomplished much good in this way; he got parents once more interested in their religion and its duties, and thus saved many of the rising generation from the utter loss of the Faith. He built new churches and schools, and his prudence and zeal were emulated by the parents and heads of families and by the clergy of his diocese. In 1878, he visited Rome and made his report of diocesan work and avowed his loyalty to the Holy See, accepting with implicit faith the decrees of the Vatican Council. He returned home by the way of Germany, France, and Ireland. In September, 1879, he celebrated the silver jubilee of his ordination in the priesthood, and two days afterwards made the most valuable jubilee present a Bishop can give to his diocese, by opening his Diocesan Seminary. Not only did he increase his priests and clergy, he also introduced the Sisters of the Good Shepherd and the Sisters of Notre Dame. It has been well said of Bishop Tœbbe that "his life was one of labor, privation, and prayer."

He issued from time to time Pastorals, which were admirable examples of Apostolic writings. We have before us two of his Lenten Pastorals, that of February 23d, 1873, and that of February 27th, 1884. In the former he made an appeal in favor of fasting and penances, prayer, and the sanctification of the Lord's Day, and concludes by recommending the Forty Hours Devotion. In the latter he also dwells upon the duty of prayer, and especially of the Holy Rosary, and then makes a powerful and eloquent appeal against the crying and prevalent sin of intemperance, and exhorts his people to form temperance societies. In his Pastoral of December 29th, 1872, he made an eloquent appeal in behalf of the Orphans, and in that of August 18th, 1872, he urges the importance of sustaining by generous alms the Ecclesiastical Seminary. These Pastorals are also written in fine literary taste and show

culture and education. They form a valuable legacy to his diocese. His visitations were regular and zealous, and on these occasions he labored well for the good of his people. Besides the severe work of confirming, hearing confessions, giving first communion, examining the children, and conducting long and tiresome services and ceremonies, he frequently preached three times the same day. In 1871 he bore testimony by a published circular to his belief in the existence, in the Church and in her sacraments, of the power to work miracles, and certified to the miraculous cure of one of the Sisters of the Poor in St. Elizabeth's hospital at Covington. After detailing the particulars of the case and its cure he says:—

"I would observe that the physicians, according to their custom, endeavored to explain the relief of the Sister by physiological causes. As for us, we can see nothing else than an instance, among many others, of the merciful intervention of God's Providence, in consequence of the intercession of Our Lady of Lourdes."

Bishop Tœbbe increased his churches to fifty two, his priests to fifty six, and the Catholic population grew to forty thousand. The thirty five parochial schools, which sprang up under his earnest appeals for Catholic education, are monuments of his zeal. Besides these we can point to a hospital and orphan and foundling asylums. In 1871 he founded St. Joseph's Orphan Asylum at the village of Cold Spring, a diocesan institution for boys. He gave himself great solicitude and labor to provide it with a support, ordained an annual collection, and formed orphan societies in the various congregations of Newport. Through troubles and trials Bishop Tœbbe's thoughts were ever directed to the care and support of his orphans, infants, and foundlings. In his enterprises for religion, charity, and education Bishop Tœbbe had to incur pecuniary liabilities. These caused him great anxiety. He was sensitive to the thought of being in debt, especially when

contracted for the relief and support of the destitute orphans. He was a kind and large hearted man. He was fond of missionary work, delighted in serving his fellow men in their spiritual and temporal needs, could not be tired out in the confessional, and was devoted to the work of his sacred office. Financial troubles shortened his life and changed the hale and hearty priest in a few years to an exhausted and broken down bishop.

Bishop Tœbbe died, universally regretted, on May 2d, 1884, and in him an indefatigable and zealous prelate passed to his eternal reward. Archbishop Elder of Cincinnati celebrated his Requiem Mass, and Bishop Dwenger preached the funeral sermon. His funeral was also attended by numerous priests, all the Catholic societies of Covington, and by the citizens generally.

RIGHT REV. FREDERICK RESÉ, D. D.,

First Bishop of Detroit, Michigan.

Frederick Resé was born at Weinenburg, in the diocese of Heldesheim, in Hanover, Germany, in 1791. His parents were poor, and died while he was quite young, so that he and his brothers and sisters were taken and reared up in the house of their grandfather. He was apprenticed to a tailor in his native country, and after completing the indentured time at his trade, travelled, according to the custom of that country, from town to town, in order to perfect himself in that craft. In 1813–14, he was, under the military laws of his country, enlisted in the army, and served in the cavalry arm of the service in the English Hanoverian campaigns of those years.

At the end of his military service, he enlisted in the army of the Church, and wended his way to Rome. In order to accomplish this journey he stopped in each city on the route, working his way to the next city. On reaching Rome, his perseverance was rewarded by his reception into the College of the Propaganda, in which he made his ecclesiastical studies. In this institution he made the acquaintance of the Count John Mastai Ferretti, afterwards Pope Pius IX. After the ordination of Count Mastai, and on Easter Sunday, 1819, Frederick Resé, as senior student of the Propaganda, was sent to serve the Count's first mass, at the modest Church of Santa Anna, which served as a chapel to the Ospizio of Tatta Giovanni, in which were then maintained and educated a hundred little boys, whom the future Pope had taken great pleasure in

instructing in Christian doctrine. After his own ordination Father Resé was sent by the Superiors of the Propaganda to serve on the African mission. The deathly climate of this country dealt a severe blow to his health, and he was obliged to return to Germany. In 1824, Right Rev. Edward D. Fenwick, first Bishop of Cincinnati, went to Europe in search of assistance for his diocese and for missionaries. Young Resé listened to the appeals of the good Bishop, returned with him to America, and gave his services to the diocese of Cincinnati.

He was the first German priest who came and labored in the then Northwestern Territory, consisting of Ohio, Michigan and Wisconsin, and he was afterwards the first German priest who became a bishop in America. Bishop Fenwick placed him in charge of the spiritual wants of the German Catholics in the City. Here also he learned to speak English. In a letter of March 29th, 1825, he refers as follows to the young missionary's labors: " Mr. Resé learns English very fast and is working miracles with his Germans. He has already unearthed thirty-three Catholic families of that nationality, and has almost ruined the Lutheran Church, the pastor of which is spitting fire and flame against him. He preaches in German every Sunday, and will soon begin in English." Father Resé continued his ministry among the Germans and other Catholics for the next five years, when, in 1829, he readily obtained the consent of Bishop Fenwick to go to Europe in order to induce German priests to cross the ocean and labor in the field of the Northwest, and especially among the German Catholics, who were then numerously settling on the Ohio river. Another object of his mission to Europe was to obtain pecuniary assistance for the extensive and needy diocese of Cincinnati. He was successful to a wonderful degree; was received every where with open hand and purse. At Vienna he was chiefly instrumental in securing the foundation of the Leopoldine Association, modelled on the plan of the French

Society for the Propagation of the Faith, having for its object the bestowal of help upon the American missions.

This noble association was established at Vienna, on the 15th of April, 1829. Its name was bestowed in honor of the Archduchess Leopoldine, an Austrian princess, who became afterwards an American by marriage and Empress of Brazil. The Archduke Rudolph, Cardinal Archbishop of Olmutz and brother of Francis II., became from the beginning the protector of the association. In his address at the inauguration of the Society of Vienna, he pronounced these words, at that time appropriate to Catholic France, but now, alas, no longer realized by that ill-governed and misrepresented country: "It behooves the Church of France, jealous of its ancient glories, to march in the fervor of its faith ever at the head and never behind the other churches of the world." In *The Catholic Church in the United States* by De Courcy and Shea is the following passage on the subject of this Society:—

"The Leopoldine Association spread over all the Austrian States. By 1832, it had sent to the United States over twenty-five thousand dollars, which had been distributed among the dioceses of Charleston, Philadelphia, Bardstown, and St. Louis. In 1834, the amount sent to America was sixteen thousand dollars. Of the subsequent labors of this charitable society we have no statistics, but we know that the dioceses in which the German immigration has centred received abundant aid from this source. The interest which it has excited has not been otherwise fruitless. Future historians may be at a loss to explain how a dictionary of the Chippeway language, and works in that dialect, came to be printed in Laybach, in Illyria; but as soon as we learn that, when the goverment of the United States refused to aid the Catholic missionary to print these works, the generosity of Austria supplied the necessary funds, we can at once explain

the strange fact." The part which Dr. Resé took in this great work entitled him to the lasting gratitude of American Catholics.

Bishop Fenwick found him so useful and competent, that he appointed Father Resé his Vicar-General for the States of Michigan and Wisconsin, the spiritual necessities of the Indians, in whom Father Resé took a deep interest, being especially held in view. He also devoted himself now in a special manner to the founding of the Athenæum or Seminary, now St. Xavier's College, on Sycamore Street, near the Cathedral, conducted by the Jesuits. On his return to Cincinnati his missionary labors were renewed. In the beginning of July, 1830, Bishop Fenwick sent him to visit the Indians. He commenced his useful labors among the Pattowattomies, on St. Joseph's River, Michigan. The traditions which the early Catholic missionaries had left among their fathers had never been forgotten, and the memory of the children had been refreshed by the visit of Bishop Fenwick, the year before this, when he traversed the Indian country of the Northwest, as a missionary of the faith, and returned by the way of Detroit, where he had been welcomed by the celebrated Father Richard. This missionary tour of Father Resé is one of the most remarkable in the annals of the American Indian Missions, and the following extracts from the *U. S. Catholic Magazine* for 1847, will be read with interest:—

"Soon, therefore, as the *black gown* had arrived among them, (the Indians) they prepared for a regular siege, as he did, encamping around his cabin, and listening from day to day to his instructions with profound attention and untiring interest. Great numbers expressed a desire to receive baptism without any further delay. But only those whom he had had time to instruct, and of whose sincerity, sobriety, and good moral habits he had satisfactory evidence, were admitted to the sacred laver of regeneration. At the close of the religious rites, the

principal chiefs convened in council to deliberate on the propriety of selecting an eligible site for the erection of a Catholic chapel. After some discussion an elderly chief arose, and, addressing his red brethren, observed: 'Why do we lose time in needless debate? Is not the missionary station our own, and is not that the most suitable place for the black gown to take up his residence amongst us? Why should we not give it to the minister of the Great Spirit, sent to instruct ourselves and our children in the principles of religion?' All immediately concurred in the propriety of this proposal, and notice was accordingly given, but in becoming and respectful terms, to the sectarian intruders," (there was a Protestant mission there at that time,) "to surrender the property within a month to the missionary of their choice. At the expiration of the time specified, the American first priest had a class of seventy neophytes preparing for baptism; and a pious Catholic lady, Miss Campe, who spoke the Indian language well, acted as his interpreter, and taught the Catechism to the youth. At Sault St. Marie the missionary was engaged, during the short time allowed him at that station, in giving instructions and administering the sacraments of baptism and matrimony to the whites and the Indians. And the Protestants of the place, seeing the good done by the faith among both races, requested that a priest might be sent to reside among them, and tendered twenty dollars toward defraying his expenses thither. The Indians of the Sault were the Chippewas.

"The Catholics of the Island of Mackinaw, under the pastoral care of the Rev. Wm. Mazzuchelli, had erected a handsome little church, in which the missionary, (Father Resé,) offered the holy sacrifice of the mass, and preached to a large congregation. Continuing his route to Green Bay, the faithful of that important post received him with the liveliest sentiments of gratitude and joy. Here a number of Menominee Indians were baptized, who had been previously instructed in the

principles of the Catholic religion. Among the resident white citizens he found almost one hundred families, the descendants of those who had settled at the Bay during the reign of Louis XIV. They had been but rarely visited since the discontinuance of the Jesuit missions, but they forgot not the consolations of the bishop's pastoral tour, the preceding year, or the promise that they should soon hear the sound of the Shepherd's voice from the altar of their fathers.

"The Sauks and Fox Indians, inhabiting the country between Lake Michigan and the Mississippi, were at that time among the Pottowatomies, on their way to Canada, to receive their annual presents from the British government. As soon as they were informed of the arrival of the blackgown, they testified their respect by inviting him to witness their war-dance. On the following day a deputation, consisting of eigth chiefs, waited upon him in behalf of their tribes, to inquire into the nature and motives of his visit to their brethren. When informed that his object was entirely of a spiritual nature, they cordially invited him to urge his way into the midst of their nation, and to secure to them and their families the advantages of religious instruction. They informed him that their fathers spoke in the most exalted terms of the blackgowns who accompanied the French army; that they were men of astonishing wisdom and goodness. The advancement of the season and his numerous appointments prevented the acceptance of their friendly overtures.

Arbre-Croche, the missionary establishment of the Ottawas, was next visited. In the short space of twelve months, Rev. Mr. Dejean had received six hundred converts into the church, and one hundred and four were added on this occasion. The prayer book they used was compiled by their pastor and published by him, for their benefit, in their own language. Twenty comfortable log dwellings had been erected around the Church, two of which were set apart for

schools. one for boys, under the direction of Rev. Mr. Dejean, the other for girls, taught by a lady from Detroit, who had devoted forty years of her life to works of charity among the Indians, and spoke the various languages of the territory fluently. There were sixty four pupils in the schools. Not a drop of ardent spirit was to be seen among those virtuous Indians, and the money which they were wont to squander on this bane of human happiness, was appropriated to the better purpose of improving their farms, which were already in a high state of cultivation, providing for themselves and their families comfortable clothing, and the general amelioration of their social condition. They refused to listen to any missionary but the *blackgown*. The reason they gave for their consistency in this regard was quite characteristic of the shrewdness of the Indian. "The ministers," they said, "have families like ourselves, the blackgowns, like the great spirit, are the fathers of all."

"At Monroe, on the River Raisin, about forty miles from Detroit, the Vicar-General found that the resident pastor, Rev. Mr. Smith, had spared neither time nor pains to promote the welfare of religion. By his exertions a large and beautiful Church had been erected, and the old chapel converted into an academy for young ladies, which was placed under the direction of four female teachers, not less qualified by their mental acquirements, than by their virtues, to conduct the Institution. Conversions to the Catholic Faith were numerous, and the brightest hopes were cherished that many other projects of the pastor, for the glory of God and the salvation of immortal souls, would soon be accomplished by his untiring industry, and faithful correspondence with the divine grace."

The church at Monroe was the first brick church built in Michigan. Vicar-General Resé, while at Monroe, met the presbytery of the Church and was astonished to find that all its members were converts from Protestanism and the pastor

a convert from Quakerism. It is sad, however, to relate that this then zealous pastor, who had been the author of the "Affectionate Address," apostatized from the faith of his mature choice, and became the author of the "Downfall of Babylon." But the faith did not fail among the people of Monroe; for there are now at that place three churches, and St. Mary's Academy for Girls is still extant and under the care of the Sisters of the Immaculate Heart of Mary.

On the Death of Bishop Fenwick, in 1832, Father Resé became administrator of the diocese of Cincinnati. In the following year the new See of Detroit, comprising the States of Michigan and Wisconsin, was erected by the Holy See, and Dr. Resé was appointed its first Bishop. As this new See embraced within its limits the Northwest Indian Territory, the new Bishop had as his spiritual subjects the Indian tribes amongst whom he had labored. Bishop Resé was consecrated at Cincinnati by Bishop Rosati, on October 3d, 1833. The Rev. John Müller preached the consecration sermon. For three months Bishop Resé remained at Cincinnati in preparing for his new field of duty and in securing co-laborers for it. During this time also he attended the Provincial Council of Baltimore. The ecclesiastical establishment of the diocese at that time consisted of St. Ann's Church at Detroit, with Rev. V. Badin as pastor; Green Bay, served by a Seminary of Liguorists, as they were then familiarly called, five in number and first introduced by Bishop Resé while Vicar-General of Cincinnati; L'arbre Croche, Indian mission, attended by Father Baraga; Mackinaw, served by Rev. Samuel Mazzuchelli; Monroe, served by Rev. P. Carabin; and St. Joseph's River, served by Rev. S. T. Badin and Father Boheme.

To have introduced into this country that illustrious congregation of priests, the Redemptorists, is enough to cause the name of Bishop Resé to be recalled with respect and grat-

itude. St. Alphonsus himself had looked with longing eyes to the prospect of some day having his sons laboring on the American missions. It is said that one day, while walking along the Bay of Naples, he pointed out to his young students a ship bearing the words, "For New Orleans," and said prophetically, "My sons will one day have a house in that place." So also the venerable Clement Maria Hofbauer, a saintly man, who had principally been the means of introducing the Redemptorists into Germany, is said to have often spoken enthusiastically of the possibility of establishing his brethren in the new world. Even as early as 1819, he thought so much on this subject that, after his expulsion from Vienna in that year, he resolved to go to America, and in answer to an inquiry by a government official as to his destination, he answered, "To America." So that, when Father Resé visited Europe in 1829, while at Vienna, he called upon the Redemptorist Fathers at Maria Stiegen. He was recruiting zealously for the missions of the Ohio and Northwest, and ardently and zealously portrayed to the sons of St. Alphonsus the laborious but inviting field of America. His words had the desired effect. In the Spring of 1832 the Very Rev. Father Passerdt, Vicar-General of the Transalpine Congregation, undertook to carry into effect the proposals of Father Resé. He sent three priests and three lay brothers of the Congregation to America. They were destined for the diocese of Cincinnati. These first of American Redemptorists were Fathers Simon Sänderl, Francis Xavier Hätscher, and Francis Xavier Ischenheus, and brothers Aloysius Schuh, Jacob Kohler, and Wenceslaus Witapil. They arrived in New York on the 20th of June, and on the following day, the Feast of Corpus Christi, the fathers celebrated their first mass in America. After a short stay in New York they pushed their way to Cincinnati, where they were most cordially received by Vicar-General Resé, in the absence of Bishop Fenwick on his pastoral visitation. They

were soon distributed and sent to laborious missions. Father Sänderl and two lay brothers were sent to Green Bay, on the northwest shore of Lake Michigan, within the then future diocese of Detroit, where he found a small log church. He hired a neighboring house and there opened the first Redemptorist convent in America. It is said that, prior to their arrival, it had been twenty-six years since the Catholics of Green Bay had seen a priest. From this small sowing of the seed of religion the sons of St. Alphonsus have expanded their Congregation over the whole Union, and have been eminently successful everywhere, and, I may say, conspicuously so in New Orleans, the first place in America thought of by the Saint.

Bishop Resé entered his episcopal city on January 7th, 1834. His first great efforts were directed to the difficult task of getting pastors for his flock scattered over this vast region. Soon afterwards, and while in the midst of his first episcopal labors and struggles, Detroit was visited by the cholera. All contemporaneous, accounts represent him as devoting all his time and strength to the spiritual wants of his flock in this dread pestilence. "The saintly prelate," it was said, "was overwhelmed with work and far from equal to the task of caring for the many stricken down with the epidemic." At this juncture the Redemptorist Father Hätscher arrived in Detroit, on his way to Green Bay. At the request of Bishop Resé, he tarried at Detroit, and the two were incessant in their ministrations, day and night, to the sick and dying, until the scourge had disappeared. Subsequently Father Tschenhens joined his brethren at Green Bay. It was soon discovered that this point was too remote for conducting a community of the Congregation. The convent was discontinued, but the leaven was now expanding in good deeds in several dioceses. One Redemptorist was left at Green Bay.

The Diocese of Detroit had its Catholic history for nearly

a century and a half prior to 1834. The French expeditions of discovery, trade, military occupation, and colonization, had extended from Canada along the shores of our great northern lakes, down the valley of the Mississippi, to Louisiana and Texas. Missionary priests always accompanied these expeditions, and when a military post was established, one or more priests remained there as chaplains and missionaries for the whites and the Indians. Thus Detroit, which was originally called Pontchartrain, became a military post and residence of a chaplain or missionary. Father Marquette had probably traversed and labored in or near this spot, before his great exploration of the Mississippi. Father Rasle is said to have traversed this region in 1691, and founded missions of the Society of Jesus at Mackinaw, Arbre-Croche, Green Bay, and St. Joseph's, and among the Illinois Indians on the Mississippi. The missionaries generally started from Quebec in the spring, arrived in the fall at Mackinaw, and there spent the winter, resuming their journey with missionary labors in the spring, until they reached the Mississippi.

During the reign of Louis XIV. many French Catholics had emigrated to America, and settled in and around Detroit, Monroe, Mackinaw, Point St. Ignace, and Green Bay. On the suppression of the Society of Jesus, most if not all of their Northwestern missions were given up, and a single Father, with perhaps a brother or temporal coadjutor, remained at Detroit to attend the whole country of Michigan. As we are able to give the list of missionaries or pastors who served at Detroit, from 1703 to 1832, their names should be recorded and preserved as a part of our history :—1st, Rev. Constantine de la Hall, from 1703 to 1706; 2d, Rev. Dominique de la Harche, from 1706 for 1707; 3d, Rev. Cherubin Denican, from 1707 to 1714; 4th, Rev. Hiacynth Pelifresne, from 1715 to 1718; 5th, Rev. Calvarin, Vicar-General of the missions, and Rev. John Mercier, members of the Foreign Missions Society

of Paris, from 1718 to 1719; 6th, Rev, D. Thaumer, from 1718 to 1719; 7th, Rev. Pantoin Delius, from 1719 to 1722; 8th, Rev. Father Bonaventure, who brought the remains of Father Constantin de la Hall to the then newly erected Church of St. Louis, and interred them therein, from 1722 to 1735; 9th, Rev. Father Daniel, from 1735 to 1738; 10th, Rev. Father Bonaventure, from 1738 to 1754; 11th, Rev. Simplicius Bouquet, from 1754 to 1782; 12th, Rev. Father Hubert, pastor of Sandwich, afterwards Bishop of Quebec, 1782; 13th, Rev. Father Paget, from 1782 to 1786; 14th, Rev. Pierre Frigette, from 1786 to 1796; 15th, Rev. Lavadon, from 1796 to 1802; 16th, Rev. Gabriel Richard, a Sulpitian and a member of the U. S. Congress, from 1789 to 1832. This Father commenced to rebuild the Cathedral of St. Ann, but died before it was completed.

Bishop Resé found the granite Church of St. Ann's, which Father Richard had commenced in 1817, still unfinished. The first Church had been built in Detroit just prior to 1727, and was destroyed by the great fire of 1805. This was St. Ann's. One of the first works of Bishop Resé was to finish this substantial structure, which he accomplished early in his episcopate, and made it his Cathedral. His assistants at the Cathedral were Rev. Vincent Badin, Rev. F. A. Bernier, Rev. Father Kundig, Rev. Father Kopp, and Rev. C. Bowers. At this Cathedral the congregation was composed of French, English, and Germans, and sermons were preached there in those three languages. The English speaking members now increased so rapidly that a separate church was provided for them by Bishop Resé, who, for this purpose, purchased a Presbyterian meeting house, dedicated on Trinity Sunday, 1835, in honor of the Holy Trinity. I have stated the condition of the new diocese of Detroit, when Bishop Resé took charge of it, in 1834. In 1837, when he resigned, there were thirty priests laboring in that same field, and the Catholic pop-

ulation amounted to about 24,000; these, as well as their pastors, were scattered over this vast territory. Of this population, about 3,000 were Catholic Indians, about 8,000 were English, American, Irish, and Germans, and the remainder were the descendants of the French immigrants. The various nationalities amongst his people, their scattered condition, and the extent of the country, made it a difficult work to provide for such a flock. And yet Bishop Resé's success was extraordinary. He also had in operation in 1837, and under his auspices, St. Philip's College, under the direction of the Rev. Mr. de Bruyn, in which was supplied to the students instruction, in Latin, Greek, French and English, in Poetry, Rhetoric, and Oratory, in Reading, Writing, Geography, Mathematics, and Book-Keeping, *together with board*, for the primitive sum of one hundred dollars. He had also in operation St. Ann's High School, also the Convent and Female Academy conducted by the Sisters of St. Clare, at Detroit, and St. Clare's Convent at Green Bay; besides Indian schools at St. Joseph's, Grand River, Arbre Croche, Green Bay, and Little Shoot Cockalin. In the short space of three years, he had increased the few stations he commenced with to twenty four churches and stations, and besides the priests engaged in teaching and other duties, he had twenty-one priests on the mission. Besides St. Philip's College, he had an academy for boys, and besides the two convents of St. Clare he had a female academy.

He attended the second provincial Council of Baltimore, which met on October 20th, 1883. This was one of the causes that prevented his reaching his diocese before January, 1834. Again, in 1837, he received a summons to attend the Third Provincial Council of Baltimore, which assembled on the 16th of April, 1847. It is sad, however, now to relate that Bishop Resé's useful career was ended. He had reluctantly accepted the appointment as Bishop of Detroit, after it had been offered

to and declined by the Rev. Prince Demetrius Augustin Gallitzin of Loretto, Pennsylvania. Whether the labors of his past life and those more arduous ones he had now assumed broke down his health and spirits; or whether, as has been conjectured, he met with great trouble from the church-trustee system, as Father Richard had before him, in Detroit, and had thus another cause for his discouragement, is not certainly known. But it is certain that he met with innumerable difficulties in his new diocese and that his few years of episcopal administration had led him to the resolution of resigning his mitre, as its burden was too heavy for him. Thus, when he received the summons to attend the Third Provincial Council of Baltimore, in 1837, he determined not to return to Detroit. He appointed Rev. Fathers Badin and De Bruen his Vicars-General and administrators. Whether he made his will at this time, or subsequently, I do not know; but since his death his will has been probated at Detroit, and the title to the Church property then, and then only, became vested in the present Bishop of Detroit; and the title of administrator, which had been borne by Bishops Le Fevre and Borgess, was now changed to that of Bishop of Detroit. During these two administrations the church property was administered by those two prelates without let or hindrance from Bishop Resé, who, however, held the legal title until his death in 1871.

He repaired to Baltimore, took up his sojourn at St. Mary's Seminary, but did not sit in the Council. At the first private session of the Council he addressed a letter to the Fathers, referring to his reluctance at first in accepting the office, and for the reason that he found the burden to heavy for him, he resigned his bishopric.

The Fathers of the Council deliberated upon this letter and came to the conclusion not to second Bishop Resé's alternative desire for the appointment of a coadjutor, but to ask the

Holy Father to accept his resignation, and to appoint his successor as Bishop of Detroit. Cardinal Franzioni, Prefect of the Congregation of the Propaganda, replied by letter, dated September 2d, 1837, as follows: "With regard to the acceptance of the abdication of the Right Rev. Resé, Bishop of Detroit, or rather of the appointment of a coadjutor, His Holiness has judged it better to defer his judgment, in as much as the Bishop of Detroit himself is to be in Rome very soon. The Sovereign Pontiff desires to hear him before deciding any thing in the matter."

Bishop Resé went to Rome, but no further action is known in his case until a letter from the Propaganda, dated December 19th, 1840, announced that the Rev. J. B. Odin had been oppointed Bishop Administrator of Detroit. Father Odin did not accept the appointment, and on November 21st, 1841, the Right Rev. Peter Paul Le Fevre was consecrated Bishop of Tela, co-adjutor and administrator of Detroit. Bishop Resé, *suspensus manens*, bore the title of Bishop of Detroit until his death. He resided at Rome until 1849, probably by injunction of the authorities, and, in consequence of mental infirmities, was confided to the care of a religious community. When the revolution reached Rome in 1849, and disturbed the established order of things there, Bishop Resé departed from the City.

Bishop Resé was not heard from after this for some years, and, according to a statement of one of his relatives, not until 1859. It was more probably in 1849, after his departure from Rome. In that year his brother at Heldesheim received a letter from the president of one of the Swiss Cantons, inquiring whether he knew of a Bishop Resé, born at Weinenburg. At the request of Bishop Edward James of Heldesheim, he was sent to his friends and placed in charge of the Sisters of Charity at their hospital at Lappenburg. His trunks and effects were forwarded to him from Marseilles, which would

indicate that this was in the same year of his departure from Rome, 1849. His mind and memory were gone; he confounded the past and present in his conversations, spoke incoherently, and mingled several languages in the same sentence. He attended divine services at the Cathedral at Heldesheim, is described as small in stature, feeble in health, and was always attended by the Sisters of Charity from the Hospital at Lappenburg. He wore his pectoral cross to the last. His mind was seriously impaired when he arrived at Rome in the fall of 1837, and was probably so also before he left Detroit, and while he was at Baltimore; and this probably accounts for his condition when he arrived at the episcopal residence at Baltimore, and prevented his taking his seat in the Council. His sufferings were ended by death, at Heldesheim, on December 29th, 1871. On January 2nd, 1872, Bishop William of Heldesheim, who had just been consecrated a few days before in that Cathedral, performed the last services of the Church over the remains of this unfortunate Bishop, in the Cathedral of Heldesheim. He, and the Bishop of Munster, and the Coadjutor Bishop of Paderborn, received the remains at the Church door, and after the solemn funeral services they were interred in the cemetery of St. Ann, at Heldesheim, "under the peaceful shade of the secular rose tree of Louis the Brave."

RIGHT. REV. GUY IGNATIUS CHABRÂT, D. D.,

Coadjutor Bishop of Bardstown and Louisville, Kentucky.

Guy Ignatius Chabrât was born in the village of Chambre, France, on December 28th, 1787, and was the son of Pierre Chabrât, a merchant of good repute, and of Louise Lavialle, who was distinguished, in the parish and in her social life, for her practical piety and good works. Young Chabrât was carefully reared, and received a good secular and religious education in one of the best schools of his neighborhood. Selected by his family to represent them in the Church, he entered, as soon as he arrived at proper age, one of the Sulpitian seminaries of his country, where he performed his theological studies, and in 1809 was ordained a sub-deacon. It was at this time that he saw the good Bishop Flaget of Kentucky, who was seeking recruits for his missions among the young ecclesiastics of France. Young Chabrât being one of those who accepted the invitation, he embarked from Bordeaux, April 10th, 1810, and came to America with the Bishop and Father David, arriving in Kentucky in the summer of 1811. He continued and finished his ecclesiastical studies under Father David, and was ordained priest by Bishop Flaget on Christmas Day, 1811, being the first priest ordained in the West, as Father Badin was the first in the East. The Dominican Church at St. Rose, the only one fitted for such a ceremony in the State, was the scene of his ordination. Among his fellow-students were Bishop Reynolds of Charleston, Archbishop Spalding of Baltimore, and Bishop McGill of Richmond.

Father Chabrât's first mission was St. Michael's in Nelson, and St. Clare's in Hardin County, and at the same time he

attended a mission at Poplar Neck, in Nelson. In those early days in Kentucky the life of the country developed great activity and labor, with corresponding self-reliance and individuality of character, both in the clergy and laity, and in no one of the co-temporaries more than in Father Chabrât, in whom it brought out also traits of eccentricity, which subjected him to misunderstandings with the laity and with his colleagues in the ministry. At Poplar Neck and at the Church of St. Pius, in Scott County, of which he was pastor for a short time, in 1823, his duties were not always smooth or unruffled. When he was sent to St. Pius', it was with a view of his using his good judgment and prudence to pacify already existing factions in the parish and ensure peace. On his arriving at St. Pius,' Judge James Troyman, the leading Catholic convert of the State, addressed him a letter, exhorting the new pastor "to be prudent in everything he might be called upon to say or do touching the disturbances in the Congregation;" for "I fear," he wrote, "that our troubles are by no means near their end, and that there are some amongst us who are ripe for mischief and rebellion," and warned him against incurring the suspicion of partisanship by appearing even to side with either party. The local church-history of Colonel Webb relates that "from the fact that the disturbances were in no wise allayed while Father Chabrât had charge of the Congregation, it is to be inferred that the future Coadjutor-Bishop of the See of Bardstown was not sufficiently appreciative of Judge Troyman's wise counsels." During these missionary charges of Father Chabrât he was not unfrequently called to render special service in other parts of the State, especially to Louisville and to St. John's Church in Bullit County. His residence at Fairfield, Nelson County, was mostly a nominal one, for he was frequently called to different parts by Bishop Flaget, who relied upon and trusted greatly to his ready and willing assistance. Many amusing and characteristic anecdotes are related of Father

Chabrât; one of these will be related to show his manner of announcing his list of appointments; it occurred at St. Michael's. "To morrow," said the pastor from the altar, "I will say mass at Richard Coombe's; on Tuesday, at Dicky Clark's; and on Wednesday at Molly Dowrey's; on Thursday I will be in Clear Creek, and on Friday I will be nowhere." This anecdote illustrates the roving life of the Catholic missionary in Kentucky in those early days, and how private residences were used in turn as missionary chapels. The priest lived among his people. In his missionary labors he traversed great portions of Kentucky, and not unfrequently accompanied Bishop Flaget on horseback in his episcopal and missionary visitations through his diocese. In 1820 Father Chabrât visited Europe in company with the celebrated and saintly Father Nerinckx, and visited his family in France and executed commissions for the Bishop.

On the death of Rev. Charles Fenwick, in 1824, Father Chabrât was appointed by Bishop Flaget ecclesiastical superior of the Sisterhood of Loretto, which had been founded by Father Nerinckx. The duties of this important charge, together with the spiritual care of the Catholic families in the immediate neighborhood, now occupied all of Father Chabrât's time, and for ten years he guided the affairs of this important community. He induced Bishop Flaget to remove the Community of Loretto from its location in Hardin's Creek to a farm formerly held by Father Badin, upon which stood the chapel and dwelling of old St. Stephen's, the cradle of religion in the diocese. Father Chabrât, during the time that Father Nerinckx was ecclesiastical superior of the Sisterhood, was local superior of the Convent of Bethania, and there sprang up differences of opinion between these two good men in respect to the rules and discipline of the Sisterhood, and the extent of the personal austerities to be observed by the members. Father Chabrât regarded the rules established by

Father Nerinckx as too severe, despotic, and visionary, and laid his complaints before the Bishop in a lengthy letter, in 1824, in which he used his full knowledge of the English language in expressing his views, severely criticising Father Nerinckx's administration, charging him with excessive rigor in the government of the community, and unnecessary severity in the direction of souls, and even his style of piety. Both these good men were tenacious of their views; the Bishop was embarrassed, as he had great esteem for both; he communicated these complaints to Father Nerinckx, and then left the government of the community to his own discretion. The latter finally concluded, in 1824, to retire from the diocese and devote the remainder of his saintly life to the conversion of the Indians of Missouri.

Father Chabrât was a man of pronounced characteristics. He was a thorough soldier of the Faith, and in the midst of the frequent attacks made upon the Catholic Church in his day he became from necessity and habit what he was by nature, a controversialist. He was, especially in his younger days, an unsparing defender of his Church, and he was not slow in aggressive warfare; hence his sermons were strong, racy, and characteristic, and were very popular, notwithstanding the fact that they usually lasted two hours. Religious controversy, at that time, had to supply the place of Catholic books, which were then few and expensive. He was what the Kentuckians called "notionate," and was fond of having his own way. He was a man of labor, enjoyed the confidence of his Bishop, was always accessible, took great notice of children, who were fond of him, and he was far more popular with the laity than with his colleagues of the clergy. The following passage from Col. Benjamin J. Webb's *Centenary of Catholicity in Kentucky*, who knew Dr. Chabrât personally, is characteristically descriptive:—

"There was little of either grace or dignity in Bishop

Chabrât s personal appearance. He was of the figure known as dumpy, and his features betrayed his emotions indistinctly. He was the only one of the priests of the olden time in Kentucky who earned for himself the title of Nimrod. Taciturn everywhere, except in the pulpit, he recreated himself by a pastime in which silence is enforced by the absence of human companionship. There was no lack of delicate meats for the ailing while he remained at Loretto."

In 1834 Father Chabrât had a severe illness while superior, residing at Loretto. Scarcely had he recovered, when, on the Feast of SS. Peter and Paul, June 29th, 1834, the Papal Bulls arrived, appointing him coadjutor of Bishop Flaget. Bishop Flaget gratefully appreciated the self-sacrifice of Father Chabrât in leaving country, home, and family to follow him to a wilderness, his faithful services, and his personal friendship, and it was owing to the friendship of Bishop Flaget, and not to the approval of the clergy, that he was clothed with the episcopal office. Opposition and mild protest against the selection of Dr. Chabrât were at first made by the clergy, and even efforts were believed to have been made to secure its revocation, but these ceased as soon as it was manifest that they gave pain to the beloved Bishop Flaget.

Bishop Chabrât was consecrated with the title of Bishop of Molina *in partibus* by Bishop Flaget, in the Bardstown Cathedral, on July 20th, 1834, the assistant Bishops being Bishop David, the retiring coadjutor, and Bishop Miles of Nashville; many of the clergy of the diocese were present. From this time till his death the mind of Bishop Flaget was less solicitous concerning matters of administration, the details of which he left to Dr. Chabrât, who gave his attention to the episcopal work and administration of the diocese and to personal attendance on and companionship with the aged Bishop. In 1835, Bishop Flaget paid a visit to Europe with the entire and cordial consent of Dr. Chabrât, who took upon his shoulders

the whole administration of the diocese. Bishop Flaget's confidence in him and his peace of mind were thorough, and Dr. Chabrât did not shrink from the labors, fatigues, and embarrassments of the office. In 1841 Dr. Chabrât assisted with zeal and efficiency in the detailed work of removing the episcopal see from Bardstown to Louisville, and was a faithful friend and coadjutor of Bishop Flaget. He also made the visitations of the diocese, confirming, instructing, and regulating its ecclesiastical business. As a pastor, Dr. Chabrât was popular among the people, was easy of approach, regardless of prerogative even beyond what some thought was due to the dignity of the office. But among the clergy he was regarded as deficient in judgment, tenacious of his opinions, and arbitrary. But the clergy of Kentucky were thoughtful and prudent men, and while they used their recognized influence to correct or annul mistakes, injurious precedents, and errors of judgment proceeding from individual temperament or mental organization, their allegiance and support of the ecclesiastical authority was unshaken. Dr. Chabrât's mistakes were chiefly confined to the first years of his administration. It was certainly to his credit that, during the remainder of his official term, he learned to distrust his own judgment, and to rely more on the wise and disinterested councils of the more experienced of the clergy.

The health of Bishop Chabrat was in a failing state for some years. He was now threatened with blindness. Prior to 1833, no man in Kentucky had better sight than he, and he used to boast that he could see an object at greater distance than any other man in the state. He submitted to a severe course of treatment from Dr. Gross, but without success; he went to France in 1843 and consulted Dr. Sichel, one of the first oculists in Europe, and others, who informed him that his sight was so impaired that there was no hope of his recovery. On returning to Kentucky, finding his loss of sight so great an impediment to his activity and usefulness, he desired

to resign. Having written to Rome on the subject, he received an answer referring the matter to the Council of Baltimore. The Fathers of the Council, in 1846, after spending much time and thought on the subject, finally declined to advise the resignation, and the two neighboring Bishops of Cincinnati and Nashville, Drs. Purcell and Miles, kindly offered their services, during his disability, to aid him in the visitation of the diocese. After the adjournment of the Council the disease increased, and Bishop Chabrât again visited Europe. Dr. Sichel told him that, unless he resigned his charge and remained in France, he would soon become irretrievably blind. This able physician went to Monsignor Fornari, Papal Nuncio at Paris, and presented the matter in so strong a light that the latter decided to write to Rome recommending the acceptance of his resignation. The answer from Rome was favorable. In 1847, Dr. Chabrât was released from his charge as coadjutor, and became henceforth simply titular Bishop of Bolina. He was finally compelled by the increase of his infirmity to return and spend the remainder of his life in his native country, resided at Mauriac, in the house formerly occupied by his father, and devoted his time to prayer, meditation, and preparation for death. His long and arduous labors in the missions of America have entitled him to our gratitude, and must have consoled his long declining years. He died at Mauriac, on November 21st, 1868, respected and esteemed, and cheered with those consolations of religion which he had so often administered to others. His remains rest with those his of ancestors.

RIGHT REV. JAMES WHELAN, O. S. D., D. D.,

Second Bishop of Nashville, Tennessee.

James Whelan was born in Kilkenny, Ireland, December 8th, 1823. His parents went to reside in London, of whose famous structures, streets, and historical places he could, when only ten or twelve years old, give the most astonishing and minute information from memory, a faculty for which he was distinguished through life. He came with his parents to New York when he was ten or twelve years old, and the family settled in the parish of St. James, of which Rev. Andrew Byrne, afterwards first Bishop of Little Rock, Arkansas, was pastor. The intellectual brightness and promise of young Whelan attracted the attention of Father Byrne, who took him under his protection, appointed him an altar boy, and uniformly selected him to serve his own Mass. His pastor also saw that he received proper education, for when he left New York, a youth of sixteen, he was well advanced in classical and mathematical studies.

In 1839, when the good and zealous Father Nicholas Dominic Young, one of the first Dominicans of Ohio, went west, he carried with him, as a recruit for the Order, young James Whelan, then about sixteen years old, and placed him at the Novitiate of the Dominicans, St. Rose's Convent, at Springfield, Washington County, Kentucky. Here he made his novitiate and prosecuted his collegiate and classical studies for three years, proving himself a good scholar and an edifying religious. At the end of this period he made his profession and took the usual vows. Thence he was sent to St. Joseph's

Dominican Convent at Somerset, Perry County, Ohio, where he made his course of philosophy and theology which lasted four years. He was then admitted to the priesthood and was ordained by Archbishop Purcell on August 2d, 1846. During his novitiate and scholasticate he gained the affectionate regards of his superiors and fellow-students, and by his talents and aptitude in ecclesiastical studies he began to realize the expectations of Fathers Young and Byrne.

From this time he became an active and zealous missionary, visiting and serving, in alternation with other Dominicans, the country stations within a radius of several miles of Somerset. This work he continued until he was elected president of St. Joseph's College, in 1852, an office which he filled with marked ability for two years, when he was elected by the chapter of the Dominican Order the provincial or superior of the province, which included all the United States, except the Pacific Slope. While president and provincial he was active and zealous, as he had been in minor offices, and won the admiration of all. He was a good preacher, solid, cogent, clear, and persuasive, and, though not an orator of high order, was most effective in the pulpit. He gave retreats in various parts of Ohio and Kentucky, and on one occasion went through an extensive tour of missionary work, spending a week at each place. His predecessor, Father Ryan, had opened an important station of the Dominicans at Washington, District of Columbia, and Father Whelan, as provincial, took great pains in fostering and building up this new work, by sending able and efficient priests to serve it. He also went to Washington himself, and preached a retreat in the Dominican Congregation, which was an extraordinary success. His zeal, his fervor, his amiable character, and his learning enabled him at the same time to move the heart and convince the intellect. Archbishop Purcell of Cincinnati was present at his defence of his Thesis in Theology, when he was standing for the degree

of Doctor, which he won with great honor. The Archbishop greatly admired his intellectual powers.

While provincial he was chosen Coadjutor Bishop to the Right Rev. Dr. Miles, Bishop of Nashville, Tennessee, whose declining health disabled him. Dr. Miles, himself a Dominican, knew the life Father Whelan had led in the Order, his unusual ability as a theologian, his fine administrative qualities, and his genial and kindly nature, and thus was induced to select him as his Coadjutor and successor. Dr. Whelan went from St. Joseph's to St. Louis, accompanied by Father Sidney Clarkson, O. P., and was consecrated there by the Most Rev. Peter Richard Kenrick, in the Cathedral of St. Louis, on May 8th, 1859, under the title of Bishop of Marcopolis *in partibus infidelium.* Bishops Smyth of Dubuque, O'Gorman of Omaha, and Juncker of Alton were present at the consecration. He went almost immediately to Nashville, accompanied by Father Clarkson, who remained with him at that city several weeks. Such was the feebleness of Bishop Miles' health, that Bishop Whelan had at once to assume the entire labors of the episcopate in the diocese. He lost no time in making a much needed visitation, and his labors therein were fruitful of great spiritual results. His sermons to the congregations were admirable and fruitful. He improved the Cathedral, after the death of Bishop Miles, which took place on February 21st, 1860, whereupon Dr. Whelan became Bishop of Nashville. He also brought to Nashville the Sisters of St. Dominick and established under their care and direction the fine Academy and Boarding school of St. Cecilia. He established St. Mary's Orphan Asylum and placed that too under the care of Dominican Sisters.

Going to Nashville in 1859, when the elements of civil strife were agitating the Country, and becoming Bishop of the diocese in 1861, when the war was actually raging, Bishop

Whelan's position was a trying one. The border situation of Tennessee made it a point of struggle for its possession by the opposing armies, and several of the most severe and important battles were fought on its soil. During the first years of his episcopate and of the war, Bishop Whelan was indefatigable in his labors as a bishop and minister of religion. Nashville was occupied by the confederate troops, amongst whom he and his priests labored to accomplish their spiritual good. He gave one or more of his priests to the army as chaplains, and one accompanied the Southern army to distant fields and died in that service. He sent his Sisters of St. Dominic to the field of battle near Nashville, to serve the wounded and console the dying of either army. On one occasion he passed through the lines of both armies by permission of the authorities and visited Bishop Spalding at Louisville on matters of interest to religion. But Bishop Whelan's spirits were broken by the sufferings, struggles, and sorrows of the war. His powerful intellect, his great faith, did not sustain him in his severe ordeal. On his return from Louisville, having passed through the military lines going and returning, a report of some real or imaginary cause of offence to the Southern combatants was circulated, though he was frankly, openly, and conscientiously sympathetic with their cause, and the report got into the papers. At worst it could not have been more than some boasting remark, made while in the Union lines, as to the strength of the Confederate forces at Nashville, which, the Southerners thought, had influenced the movements of the Northern army. It was a mistake of judgment only. However, the loss of favor with the Southern people, whom he loved, and the fall of Memphis and then of Nashville into the hands of the federal army, completed the loss of self-control into which Bishop Whelan had fallen. To seek oblivion of mental trouble and anxiety by lulling the sensibilities of body and mind is the fatal error into which he

fell, and his usefulness was gone forever. Yielding to a mildly expressed suggestion, he resigned his see, in 1864, and turned over the diocese, its properties, its archives, and institutions to Father Kelly of the Dominican Order, who acted as administrator till a bishop was appointed. Having done this and prepared full statements and books of account, and arranged all details, he repaired to St. Joseph's for several weeks, and then retired for the remainder of his life to St. Thomas's Church and parochial residence at Zanesville, Ohio, which was in charge of the Dominicans, and resided with his brethren there.

During his retirement he seldom appeared in public, but occasionly preached, and not unfrequently said mass for the congregation. He occupied his time in study, and in writing; theology, mathematics, history, chemistry, and astronomy were his favorite sudies. He wrote a great deal on learned subjects connected with his studies, but destroyed most of his writings, as he wrote merely for pastime. Some of his articles were published anonymously in magazines. He wrote during his retirement an able and learned book of one hundred and sixty pages, which was published from the press of St. Joseph's College, in 1871, with the *Imprimatur* of Bishop Rosecrans, in support of Papal Infallibility. It is entitled "Catena Aurea, *or a Golden Chain of Evidences demonstrating from Analytical Treatment of History, that Papal Infallibility is no novelty. A Memorial of the Papal Jubilee, June* 16th, 1871, *to honor the Annos Petri Completos* of our Holy Father, *Pope Pius the Great*, by an old Catholic." The book is dedicated to the Very Rev. Nicholas Dominic Young, O. S. D. The book was favorably noticed by the Catholic Press. Dr. Brownson says:—

"This *Brochure* was designed as a 'Memorial of the Papal Jubilee, June 16, 1871, to honor the *Annos Petri completos of Our Holy Father Pope Pius the Great*' by 'an old Catholic.' The author is no Nationalist, no Erastian, no *Liberal Catholic*, taking the spirit of the age for his guide, and trying to con-

ciliate Christianity with modern Civilization, or to affect an alliance of Christ with Belial; but a thorough-going Papist, an able, eloquent, and learned defender of the Papacy. He makes Dr. Döllinger, whom we never much admired, and whom we never held to be either a philosopher or a theologian at all, appear very weak and puny as a scientific historian. * * * * * * * * * Our Dominican, without any parade of erudition, shows an infinite superiority over the German professor, in his knowledge and understanding of the history of the Church; and, without expressly intending it, he gives us the best refutation of Jansen, that supreme effort of German professordom, the combined result of the science, learning, and genius, as well as the pride and conceit of Döllinger, Friederichs, Michelis, and Huber, that has yet appeared either in German or English. The defence of Papal Infallibility from analytical history is complete, and we trust that this is not the last work our Catholic literature will receive from the hands of the learned and gifted author of this 'Catena Aurea.'"

Dr. Whelan, though of a large, portly, and heavy stature, was exceedingly light and quick of foot; a broad and lofty forehead was evidence of the massive brain within, and of a deep, intellectual, broad, and generous nature. It is a singular dispensation of Providence that one whose chief effort and highest aim in life was a failure, and for whom there are few to speak a good word, should have left behind him an enduring evidence of his faith and learning, which will speak for him, while so many more successful have left no literary works to perpetuate their fame. Father Whelan died at St. Thomas', Zanesville, in the midst of his Dominican brethren, on February 18th, 1878. He was buried in the cemetery of St. Joseph's Convent, near Somerset, with the pioneer Dominican missionaries of Ohio, whom he so affectionately names in the "Inscription" of his book, and whom he calls "Holy Religion's first noble benefactors in these parts."

RIGHT REV. CELESTINE DE LA HAILANDIÈRE,

Second Bishop of Vincennes, Indiana.

Celestine René Lawrence Guynemer de la Hailandière was born at the city and island of Cambourg, Brittany, France, May 2d, 1798. The French Revolution was then at its height. While citizens at large were unable to obtain the consolations of their religion, the infant Celestine had them at hand; for he was baptized on the day of his birth by a priest secreted in his father's house, in order to escape the dangers of the Revolution. His pious parents, loyal both to the Church and to their ancient Kings, took great pains with his education. They removed, when he was quite a child, to Rennes, the old capital of Brittany. His education was entrusted to a good priest, who gave him the best instruction in the elements of learning and in his religion, gave him a course of classics, and prepared him for his first Communion. He finished his classics in other schools of Rennes at the age of nineteen, and was then confirmed. He studied law also at Rennes and was admitted to the bar. His efforts in Court as a pleader were successful; he displayed talents and force of character, was apt at business, and attracted favorable notice. Great changes had taken place in France since his family left Cambourg; the Revolution had passed away, the Empire had risen, Napoleon had reigned and fallen, and the Kings of the ancient royal family were on the throne of France. His family were staunch royalists; the young advocate had a brilliant prospect before him; his accord with the restored order of things, his good education, social standing, and family influence made life promising for him; he and they

were thoroughly imbued with principles of the Catholic faith. The "Fathers of the Faith" preached a mission at Rennes, in 1822, which was attended by the pious family of the Hailandières, and by none with more earnestness than by Celestine. Though aware of his piety, his parents and friends were astonished soon afterwards at his announcement, that he had resolved to give up all worldly pursuits, and dedicate his life to religion. His family thought the decision sudden, and great efforts were made, to make the world attractive to the young advocate. Through influential royalist friends, M. de Corbière, one of the ministers of Louis XVIII., he was offered the office of substitute for the King's attorney for the Department. This he declined. His friends next had him appointed a judge at the Civil Tribunal of Redon. His father, wishing to try his vocation, advised his acceptance of the judgeship. He obeyed his father's injunction, and proceeded to Redon. His aspirations to the priesthood grew stronger, and he resigned this honorable appointment. His family now acquiesced. He entered the Seminary of Rennes in the latter part of October, 1822. In 1824, he was ordained deacon. Afterwards he entered the Seminary of St. Sulpice, Paris, and among the Sulpitians he completed his ecclesiastical studies and preparation for the priesthood. It was here that he was a companion of the Abbé Dupanloup, afterwards so distinguished as the Bishop of Orleans and Senator of France, and was appointed in conjunction with him to teach the Sunday class of "catechism of perseverance." He was ordained priest, May 25th, 1825. Returning to his diocese, he was first appointed pastor of a small town on the sea-shore, and after six months he returned to Rennes, where he was appointed one of the vicars of the parish of St. Germain. Now the wisdom of his choice, even in a worldly point of view, became apparent, for dynasties rise and fall, but the Christian Church and priesthood are enduring. In 1830, the

Bourbons had fallen, and an Orleans prince was on the throne. Official proscription followed, and had he been then in office he would have shared the fate of other legitimists. His friends and relatives, true to their predilections, refused to take the oath of allegiance to the new régime, lost office, and were condemned to poverty and obscurity. The Abbé Hailandière, on the other hand, was earnestly doing the work of his master. He served a vicariate at Rennes for ten years, towards the end of which time he became acquainted with the holy prelate Dr. Bruté, Bishop of Vincennes, Indiana, who, himself a Breton, was then seeking recruits for his arduous mission. Bishop Bruté appealed to the Bishop of Rennes to name a suitable priest to assist him in his laborious task, one whom he could at once appoint his Vicar-General. The Bishop of Rennes named the Abbé Hailandière, who promptly accepted the call. Bishop Bruté at once appointed him his Vicar-General, and gave him the title also of Honorary Canon. Bishop Bruté and his Vicar-General spent one year more in France, gaining recruits, collecting funds and other means of founding the diocese and mission of Indiana. It was a year of untiring labor for both. The talents and energy of the Abbé Hailandière were now exerted to the fullest. He and the good Bishop travelled in every part, visiting churches and seminaries, chiefly in Rennes, Paris, and Lyons. The Vicar-General's assistance was invaluable. Large sums of money were collected, church and mission stores and goods, and, more than all, the goodly number of twenty missionaries.

Father de la Hailandière was especially suited to the work of preparation for such an undertaking by his talents and great energy. He thought of everything, planned everything in advance, and prepared all that was necessary for the undertaking. Bishop Bruté, who had studied the field well and communicated his plans, purposes, and prospects to his Vicar-

General, found in him an able and untiring assistant. They left France July 1st, 1836. The voyage was made in a sailing vessel, and was long, expensive, and uncomfortable. On arriving at Vincennes, they found the region committed to their care truly a wilderness. As the Bishop was much of his time visiting and travelling through his vast diocese, from the Ohio River to the shores of Lake Michigan, on horse back, and as Father de la Hailandière knew no English, the latter was at first placed in charge of the congregation at Vincennes. More priests and more resources were soon needed. It was decided that Father de la Hailandière should go to Europe to procure them. This was work suited to his energy, and he lost no time in going, so that two years after his arrival in America, toward the close of 1838, he returned to Europe for German priests and students. He visited Strasburg, where he obtained from the Bishop of the place permission to take with him all the young men whom he could induce to follow him. His success was great.

But in the midst of his work, and while on a temporary visit to Paris, he received the sad tidings of the death of the saintly Bishop Bruté. He had sometime before received the news of his own appointment as Co-adjutor with the right of succession, and had written to Bishop Bruté to express his refusal of the appointment. But now, as Dr. de la Hailandière himself expressed it, "death changed everything." He still hesitated, however, to accept. He did not fear the labor, but he had a constitutional dread of responsibility. He consulted, in his perplexity, the Venerable M. Mollevant, of St. Sulpice, and received, as his advice, that he should accept. He reluctantly acquiesced in this advice. He was consecrated at Paris, August 18th, 1839, in the Chapel of the Sacred Heart, by Monsignor de Faubin Janson, assisted by the Bishop of Versailles, Blanquart de Bailleul, and Monsignor La Mercier, Bishop of Beauvais.

The new Bishop of Vincennes, having completed his recruiting before his consecration, sent his colony, to the number of twenty, to America, under the charge of the Abbé Martin. This colony also carried with them large quantities of sacred vessels, sacerdotal vestments, books, and other ecclesiastical stores, which Bishop Hailandière had gathered in France from friends of Bishop Bruté and himself. The ecclesiastical property now sent for exceeded in quantity and value what had been prieviously collected and sent by himself and Bishop Bruté. Before leaving France, he exerted himself to procure religious of both sexes for the schools and other service in the diocese of Vincennes. He appealed to the Councils of the Society for the Propagation of the Faith at Paris and Lyons for pecuniary aid for his missions, and obtained large sums of money for that purpose and promises of future aid, which for several years was regularly and liberally forwarded. He persuaded the Eudists at Rennes to send a body of priests of their society to found a college at Vincennes, at their own expense; he visited M. Moveau, whom he induced to send from the newly established Congregation of the Holy Cross a body of Brothers for the schools, with a priest of the same Congregation at their head; he also visited the diocese of Mans and procured from the illustrious Bishop Bouvier six Sisters of Providence from Ruille-sur-Loire to take charge of the education of girls, of orphan asylums, hospitals, and other charitable institutions. It was thus that Bishop Hailandière introduced into this country the Congregation of the Holy Cross, composed of priests, brothers, and sisters, with the illustrious Father Sorin at the head. Father Bellier was at the head of the Eudists, who established St. Gabriel's College.

Having accomplished all his plans, Bishop de la Hailandière soon followed the colony, and arrived at Vincennes in November, 1839, receiving a cordial welcome from the clergy and laity. His labor seemed now to commence, and the trained lawyer

and disciplinarian of Rennes had now a wilderness to put in order. He placed his students of theology under Father Martin, and the students of philosophy under Father Aug. Bessonies. Before the end of the year he ordained one of the young recruits, Rev. H. Dupontavice. From this time the work of the missions of Indiana and Eastern Illinois, the seeking out of Catholic families, the commencement of new chapels and stations for the periodical celebration of Mass, the distribution of the religious he brought over from Europe, the founding of institutions, and the regulation of the religious interests of his large diocese, engaged his entire attention. An anecdote out of many will illustrate his manner of doing business and the condition of the Church in that region at that time. Rev. Vincent Bacquelin, pastor of St. Vincent's, near Shelbyville, and an occasional missionary at Indianopolis, came to Vincennes by the usual horseback method of travelling. He said to the Bishop, "Monseigneur, it is time for us to have a foothold in the capital of the State. We must buy a lot and build a church." "Well," said the Bishop, "how much will a lot cost in Indianapolis?" "Three hundred dollars." The Bishop put his hand in his pocket, and, drawing out one hundred and fifty dollars, handed it to Father Bacquelin and told him to buy a lot at once, and get the people of Indianapolis to raise the balance of the purchase money. Thus the first foothold in Indianapolis was obtained by January, 1840. He ordained Rev. H. Alerding, February 22d, 1840, sent him to replace Father Benoit at a nameless place in Perry County, fifteen miles from Rome, and gave him a pony for his journey. Here the Bishop purchased a quarter section of public land in the midst of which the chapel stood; he gave forty acres for a town, and soon the village of Leopold was mapped out, lots were sold, a Post Office was created, and the missionary was appointed postmaster. It was at this mission that Bishop de la Hailandière arrived on one occasion to

administer confirmation; he was too fatigued to go to the boarding house for supper, so that he and Father Alerding, the pastor, and Father Shawe, who accompanied the Bishop, swung a kettle in Indian fashion, and made a hearty supper on ears of boiled corn. Similar scenes, often accompanied with long travels on horseback, with fasting, storm, rain, and great fatigue, were repeated.

But the mitre, it is said, is adorned on the outside with gems and jewels; the inside is set with thorns. One of Bishop Hailandière's first cares was a grievous schism which was prevailing in Chicago, then a mere town, and had been fruitful of injury to religion there. Three Bishops had at one time convened there and tried in vain to heal the trouble. The eloquent Father Shawe had also labored to the same end, without success. Bishop Hailandière, by "his cool judgment, untiring patience, persevering energy, and quiet activity," assisted by Father de St. Palais, whom he sent thither, accomplished the desired result.

A second cross now awaited him. Among the young Levites whom he obtained from the Bishop of Strasburg, was one whom he had since ordained, and stationed as pastor at Evansville, Rev. Roman Weinzœpflen. This young priest was remarkable for his piety, learning, and zeal. Catholicity was a novelty in that wild region, but bigotry was quite at home and self-asserting. A married woman and her husband, instigated by this fell spirit of bigotry, thinking that the most effectual way to discredit the Catholic Church was to discredit personally its representative, and that the most effectual way of doing this was to attack his reputation for morality, preferred a foul charge against the young priest, even though it gave personal notoriety to the wife, and subjected her to the further ordeal of becoming a perjured witness in the Courts. Anti-catholic bigotry arrayed nearly the entire community of the county against Father Weinzœpflen and all Catholics, and

intense excitement prevailed. Bishop Hailandière, having soon convinced himself of the entire innocence of the priest, employed the ablest counsel to defend him, such as Mr. Benjamin M. Thomas of Vincennes, whom he had recently converted to the Catholic faith and baptized, and to him were added the Messrs. Law, Pitcher, and Dixon. The priest, while engaged in a mission of mercy at the house of one of his distant parishioners in the country, was arrested by two constables, thrown into prison, subjected to innumerable humiliations and hardships, and continued for two years to be the victim of this foul persecution, and his actual imprisonment was only ended by a temporary liberty, secured after great efforts, by bailing him out.

The trial was fixed, for several different occasions, at Evansville. In the meantime Bishop Hailandière took the unfortunate priest to himself, made him superior of his little seminary at Vincennes, and theological instructor of his young seminarians. Occasionally he gave him opportunities for recruiting his injured health, by sending him on missionary duty in the country. On the several occasions for which the trial was appointed to take place at Evansville, Father Weinzœpflen travelled on horseback to that place, and each time the trial was put off to his great disappointment. Several struggles took place before the judges holding the courts, in order to secure a place of trial where justice to the accused might possibly be obtained. The town of Princeton, in Gibson County, was finally decided upon by Judge Embry as the place of trial, and a more bigoted or more unfavorable place for the accused could not have been selected. His bail expired at each term of the court, at which the trial was appointed to take place, and each time had to be renewed. In the meantime, the excitement grew in intensity, extended all over Indiana and into the adjoining States, and came several times near resulting in violence, bloodshed, and in desecration of the house of God.

The Catholics of Indiana and all other sections of the country rallied to the protection of the persecuted priest, and several bishops, priests, and eminent laymen went to visit and encourage him in his troubles. One fact I will mention as a touching example of true Christian charity: Archbishop Blanc of New Orleans was on a visit to Bishop de la Hailandière during this trouble, and, poor as he was himself and destitute of money, he insisted that the Bishop of Vincennes should accept his pectoral cross and chain, both of gold, and sell them, in order to provide the means of defending the innocent. Finally the trial was actually commenced at Princeton, on March 5th, 1844, and lasted five days. It is unnecessary in this biography to give the details. The jury, upon the perjured testimony of the prosecutrix, whose word was proved to be unworthy of belief, convicted the Rev. Roman Weinzœpflen of the horrid charge of rape; and as the jury finding him guilty was invested with power of determining his sentence, they sentenced him to five years imprisonment at hard labor in the penitentiary. He was again sent to the County prison, carried next day, Sunday, from the prison to the blacksmith shop, escorted by twenty-four volunteers, armed men, known in the community to be Puritans, was handcuffed and ironed; and, with his irons welded together with those of a methodist, who had been convicted and sentenced to two years imprisonment for larceny, was carried back to the prison. His journey afterwards to the State Penitentiary was a public one, but gained sympathy for the convicted priest, rather than disgrace. Ironed as he was, he recited his breviary or said his rosary. The people would have released him on the way, but he declined their interference. His innocence and peace of mind were manifested in his countenance. His imprisonment under sentence lasted from March 12th, 1844, to February 24th, 1845. For in the meantime the entire community became convinced of his innocence, and numerous petitions were sent to the Gov-

ernor for his pardon. Mrs. Polk, wife of President Polk, in February, 1845, was the immediate cause of his release. The presidential party were on their way to Washington for the inauguration of the new President. When passing through Jeffersonville, the Governor pointed out to President Polk the Penitentiary of Indiana: Mrs. Polk immediately asked: "Is not that the prison in which the Catholic priest is? He is universally believed to be innocent." "Very true," said the Governor, "I have convinced myself of that fact; besides I have received a petition to liberate him; it was signed by 600 ladies of Evansville." "And yet," said Mrs. Polk, "you say he is in prison." "This very afternoon," answered the Governor, "immediately on my return home, I will grant him his liberty." His accuser, two years afterwards, confessed the perjury by which he was convicted.

Bishop Hailandière will always stand in history as preëminent for two blessings he bestowed upon his country, viz., the introduction of the Sisters of Providence of the Holy Childhood of Jesus, and of the Congregation of the Holy Cross.

At the earnest request of Bishop Hailandière three professed sisters and three novices, of the Sisters of Providence, of whom Mother St. Theodore Guérin was appointed superior, were selected for the new American colony, which left Mans for Havre, July 16, 1839, and reached New York September 5th. Bishop Dubois kindly received and provided for them. A tedious journey of three weeks, accompanied with unpleasant evidences of bigotry on the part of some of the country people on the route, brought them to Vincennes. Bishop Hailandière being still in France, a priest of Vincennes received and conducted them to their new convent, which consisted of an unfinished house, a log cabin for their chapel, a board for their altar. Their new establishment was appropriately named St. Mary's of the Woods after the home of their founder, the Abbé Dujarié, St. Marie du Bois in Nor-

mandy. Struggling through vicissitudes, poverty, sickness, losses by fire, and indebtedness, the Sisters finally succeeded, with the encouragement of the Bishop, and with assistance obtained here and especially in France, in building up their community to its present liberal and useful proportions and usefulness. To-day they number nearly 450 Sisters, and, besides St. Mary's of the Woods, the Sisters conduct over twenty-five schools; and in some instances a single school accommodates between 400 and 500 pupils. Well has it been said of the Institute of the Sisters of Providence that "it is indeed a providence to the land in which it is."

In connection with the introduction and history of the Congregation of the Holy Cross into America, three names will ever be honorably associated, de la Hailandière, Sorin, and Badin. Rev. Theodore Badin purchased the farm of six hundred and fifteen acres, 1830. It was then known as Sainte Marie des Lacs, and here Father Badin established a central missionary station, for the whites and the Indians. The first priest of the mission was Father De Seille, whose labors, hardships, sufferings, and struggles ended his valuable life, alone in the wilderness, prematurely, in 1838. Next came Father Petit, who, after baptizing three hundred Indians and getting two hundred confirmed, succumbed prematurely, returning from a trip to the farther West, whither he had accompanied his Indians to a new home, being only able to reach St. Louis. The remains of these zealous missionaries repose side by side at Notre Dame.

After the death of Father Petit, in 1842, Bishop Hailandière donated the mission lands of Sainte Marie des Lacs to Father Sorin, upon condition that within a specified time he would put up a college building and maintain it. It is difficult which to admire most, the generous act of the giver, or the courage of the recipient, who gave the required pledge and has fulfilled it.

At the time of his arrival in America, Father Sorin was a Salvatorist, and the brothers were called the Brothers of St. Joseph or Josephites of the Holy Cross; the Congregation had not received the approval of the Holy See. The Salvatorists and the Josephite Brothers were separate bodies, but in 1857 the two were united in one, under the name of the Congregation of the Holy Cross, and approved by the Holy See. The addition of the Sisterhood of the Holy Cross has perfected the organization. Father Sorin and his six brothers, in 1841, had settled near Washington, Indiana, and had opened St. Peter's "School for Young Men." Now, with seven Brothers of St. Joseph, he repaired to St. Mary's of the Lake, and took possession of what now became Notre Dame des Lacs, November 26th, 1842. There stood the log chapel, 20 × 40, together with a small frame extension; the former was both chapel and basement residence of the priest and brothers; the latter was occupied by the Indian interpreter. The work commenced, the mission was served, the future university was planned and started, during the winter 1842–3, by Father Sorin. Contracts were made for brick, lumber, and other materials for the college. In February, 1843, Brother Vincent and the whole establishment of St. Peter's were transplanted to Notre Dame, and henceforth Brothers Laurence and Vincent were Father Sorin's zealous aids. But the zeal of this pioneer priest would not let him wait for the college; a church was needed, a subscription among the Catholics of South Bend was raised, the subscriptions were paid in labor, the people rallied at the voice of their new missionary, the trees were felled, and a new church, 20 × 46, was commenced and erected by the very people who were to worship in it; but the interior and the rough finish were left for Father Sorin and the Brothers to accomplish. This primitive building was used for a church till 1848; in 1856, it was accidentally consumed by fire, though every Father, Brother,

and student in the college spared no personal labors to save it, as a relic of early Notre Dame. Severe was the winter of 1842–43; the contractors were unable to perform their work, the architect did not arrive in time, funds were wanting, and so many difficulties presented themselves that the commencement of the college was postponed for another year.

In July, 1843, a second colony from France arrived, consisting of three priests, one brother, and three Sisters. Having postponed the erection of the College, the brick building close to the lake and known as the Farm-House was erected. In the meantime, such is the perfect order and system of the Catholic religious orders, the annual spiritual retreat of the Congregation of the Holy Cross was held in the wilderness. But unexpectedly the architect arrived towards the end of August, with workmen to build the College; the corner stone was laid August 28th, the building was under roof by December, in June 1844 the students were removed from the brick building to the new college, and in August 1844 Notre Dame held its first commencement. The chapel and novitiate were finished by November 1844; the former was blessed December 8th, under the title of the Most Holy and Immaculate Heart of Mary. It is a matter of admiration that, in the midst of such undertakings and labors, Father Sorin also undertook the Manual Labor School, to be conducted by the Brothers, and suitable buildings were in time provided; these have become too small for the increasing school and will, no doubt, in the near future be replaced by larger ones. The College and Labor Schools were still unbuilt when measures were taken for the incorporation of the Community of the Holy Cross, and the Legislature of Indiana, in the winter of 1844, granted separate Charters to these two Institutions. Bishop Hailandière, on his return from Rome, in 1845, brought with him the precious body of St. Severa, Virgin and Martyr, and on March 19th, 1847, he enriched the chapel of Notre Dame

with those sacred relics. From the date of his donation of the land to Father Sorin until he left forever the diocese, he took a minute interest in every detail of the work, assisted it by his counsel, his zeal, his financial aid, and corresponded constantly with the Rev. Superior, whom he addressed as "My Dear Confrère."

Bishop Hailandière continued his work, amid difficulties and trials, with his characteristic energy. He devoted his private means to the missions of Indiana and Eastern Illinois. He continued to send out priests to the missions, supplying each one with complete suits of vestments, all the sacred vessels needed, a horse, saddle and bridle, and with money sufficient to supply their wants. He built a seminary at Vincennes for his students, complete in every detail, and a summer house for the vacations, and placed the Institution under the Father Corbe as superior. A library building was erected for the collections of theological and other works left by Bishop Bruté, and procured from Europe by himself. He gave great attention to regulating the discipline of the diocese, and for this purpose carried on an active correspondence with Rome. He summoned his clergy in retreat at the Cathedral of Vincennes, for the week ending May 5th, 1844, which was followed by a synod, the first general or common retreat made by the clergy of the diocese. A settled code of ecclesiastical discipline was adopted. His talent for affairs was manifested by the minute attention he gave to every detail. Bishop Hailandière continued the compilation of diocesan historical matter, begun by Bishop Bruté, and placed all in the archives of his library. He also made a careful collection of all the documents received from Rome, and while sacredly preserving the originals, had copies of all made in separate books. The same was done in regard to every mission started in his diocese; all the letters of priests, superiors of religious communities, and other materials, so

commonly and culpably finding their way into waste baskets, were preserved, arranged, and filed. "Hardly two years after his departure," says Father Alerding, "all these letters of priests on each mission to their Bishop, containing details on all matters, were thrown in the fire as useless."

Bishop de la Hailandière stamped the impress of his methodical mind and character upon everything in his diocese. The village of Vincennes, especially the Cathedral, residence, grounds, and all the surroundings of the church, became a centre of civilization and beauty. He transformed all he touched. The works and enterprises of religion contrasted with all else; he planned every improvement, insisted on completeness, not only in architectural details and conveniences, but in artistic effects, seeing personally to the execution of his plans. Having succored the diocese in the beginning with resources drawn from Europe, he now strove to make the diocese independent in its own revenues. He added more land to the four hundred acres near Vincennes, belonging to the Church, sub-divided and fenced small farms, and built houses for farmers, and purchased property in the village, which he also improved for renting.

With all his labors and exertions for the development of his diocese, many works languished; it was difficult to meet the needs of a scattered and ill-instructed, or even prejudiced population, and institutions he had founded with so much care and labor were suffering. Disappointment and complaints prevailed in all directions: but the Bishop's energy only increased. His disposition and vigor of mind and strong attachment to what seemed really all his own creation, would not permit him to bear contradiction. The difficulties so increased around him that, in the fall of 1845, he suddenly left for Rome, submitted his difficulties to Pope Gregory XVI., and tendered his resignation. The Holy Father received him with honor and distinction, encouraged him to continue the

works he had labored so hard and sacrificed so much to found. He obeyed. The Holy Father presented him with a beautiful and valuable chalice and books, and conferred upon him the honorary office of assistant to the pontifical throne. He obtained also, and enriched his diocese with, the entire bodies of several saints, which, by a very rare favor, he obtained through the kindness of the Cardinal Secretary of the Propaganda. Returning with the endorsements of Rome and with his treasures, he renewed his labors. But many made no allowances for his exalted services and for his pure and noble intentions. Disaffection only increased. Bishop Hailandière was truly a remarkable man, and was gifted with great talents, endurance, and zeal. But he did not understand a lesson better put in practice by many of his inferiors. He might have accomplished all, but through others, and in such a manner as to make others feel that they were accomplishing it. "He attended to everything personally," writes Father Alerding, "and although he had a Vicar-General, a superior of his seminary, a superior over the community of St. Mary's, a rector for his Cathedral, he hardly would allow them to do anything. All over the diocese, as far as his hand could stretch out, it was about the same. There was, in consequence, a general feeling of uneasiness, nobody knew what he was to do or not to do—continual changes, the result not only of the varying necessities attendant on the infant condition of affairs, but also of real and now loud disaffection. He saw it, felt it. He reproached himself for it. Yet his ardent and lofty spirit could not well check itself. It was hardly a year since his return from Rome. He determined on asking to be relieved for good. Rome accepted his resignation." His pastoral letter, dated July 16th, 1847, announcing his retirement, proves that he was as truly great in Christian virtue, as he was laborious and generous as a Bishop.

Bishop de la Hailandière remained at Vincennes long enough

to assist at the consecration of his successor, Bishop Bazin, which took place on October 24th, and then went to New Orleans, where he spent the winter recruiting his health. Returning by way of the Ohio River, he stopped at Louisville to obtain the blessing of the saintly Bishop Flaget. Having heard of the death of Bishop Bazin, who survived his consecration about six months, he wrote to some of his former priests of Vincennes, announcing to them, what he thought would be acceptable news, the appointment of one of their own number as their Bishop, Dr. de St. Palais, though he did not name him. At New York he made arrangements with Archbishop Hughes for the accomplishment of a long desired work, the writing of the life of his holy predecessor, Bishop Bruté; a work afterwards performed by Dr. James Roosevelt Bayley.

Bishop de la Hailandière was, with all his force of character and self-will, a man of great humility. But his actions spoke louder than words. From having been the bishop, ruler, and benefactor of the diocese of Vincennes, he proposed, before he left, to remain and work under his successor as a subject, and offered to establish and conduct, at Highland, a house of missionary priests for preaching missions. It was perhaps prudent in Bishop Bazin, knowing how human characters are liable to clash, even when engaged in holy works, to decline the offer. Bishop de la Hailandière's feelings were wounded at this, but he continued during his long life to manifest the most lively interest in the welfare of the diocese of Vincennes. An offer of a similar engagement in another diocese was made to him, but declined. In June, 1848, he reached France and retired to Triandin, near Cambourg, and resided the rest of his long life on a small remnant of his paternal estates, holding himself at all times ready to assist such of the Bishops of France, as called upon him for aid in the episcopal labors of their dioceses. His resignation was perfectly vol-

untary, for it was urged by him upon the Holy See for two years, before he could obtain its acceptance. Such continued to be his life for thirty-five years. Respected, esteemed, and venerated by all, he died, May, 1st, 1882, over four score years of age. During his last illness, he was visited by the Archbishop of Rennes, the Archbishop of Laryssa, and the Bishop of Orleans. The Archbishop of Rennes announced his death in a beautiful Pastoral, and summoned his clergy to the funeral of the deceased. He also presided at the funeral which took place on May 8th.

RIGHT REV. MAURICE DE ST. PALAIS.,

Fourth Bishop of Vincennes, Indiana.

James M. Maurice de Long D' Aussac de St. Palais was born at La Salvetal in the diocese of Montpellier, France, November 15th, 1811. He was descended from a distinguished and noble family; his ancestors had been eminent for their valor on the battle fields of Spain, in the war against the Moors, and also in those of the Eastern Crusades. Bearing the white plumes of the family in the front of battle, these became traditional as their coat-of-arms and in the inscription *albus inter albos*. The family were wealthy, and young Maurice was heir to a considerable estate. He was gifted intellectually and gave promise of meeting the ambitions and worldly aspirations of his family. His education was accordingly suited to his rank. His classical course was made at St. Nicholas-du-Chartonet in Paris, with great distinction. As a young man of education, fortune, and family, he could have accepted posts of honor and emolument. But the strange political and religious history of France has made many of her sons reflect; many have thus embraced the better part, and thus France has lost many of her best citizens for opinion or conscience' sake, and other lands have profited by her folly. The fall of Charles X., and the event of the revolution of July, 1830, turned the thoughts of young St. Palais from the world to heaven, from politics to religion. He resolved to abandon the one, embrace the other, to give up worldly aspirations, and aspire to sanctity and good works. He accordingly entered the celebrated Seminary of St. Sulpice, in Paris, to study for the priesthood, and here he made a

thorough course of philosophy and theology. During his seminary life, he edified all by his devout and studious conduct. He was ordained a priest by Archbishop de Quelen, of Paris, in 1856, being then in his twenty-fifth year. Shortly afterwards, while Bishop Bruté was soliciting aid and enlisting recruits for his new diocese of Vincennes, through France, this young priest was deeply impressed by his sanctity, his zeal, and his eloquence; his heart was won, his judgment was convinced, and, by this step abandoning even those preferments in the church which his family influence could have obtained, he abandoned his native country, and embraced the life of a poor missionary in the wilderness of a western American diocese.

He accompanied Bishop Bruté and his Vicar-General, the Abbé de la Hailandière to Vincennes, in the Summer of 1836, and was soon at work in a remote and poor mission, thirty-five miles east of Vincennes, and six miles north of the present site of Loogootee. His labors and methods were most untiring, unique in some cases, and productive of astonishing results. He organized the congregation and built the Church of St. Mary, forming the catholic elements of the place. He ministered also to the Catholic settlers over an extensive range of country, and traversed the large Counties of Dubois and Spencer, carrying with him the requirements for divine service. There were many Germans in that region, and he devised the novel plan of preaching in French or English, and then enlisting the services of a German, who happened to be a Lutheran, to interpret them into German for the people. In the midst of a poor Catholic population, this young nobleman, accustomed to riches and luxury, and never obliged to think of measures or means of carrying out his wishes, now showed the greatest ingenuity in raising money where none apparently existed. At St. Mary's he told the people they must have a church and they must provide the money for its construction;

but as they had no money, he requested the good wives to fatten each the best little pig in their herd, by high feeding, and when this was done, he gave premiums, such as rosaries, pictures, medals, etc., to those house keepers who produced the fattest pigs; then all the fattened pigs were collected together and sold in a fine herd to a dealer, who got for his money the best herd of hogs ever sold in Daviess County. By this means the Church was built. In another station he succeeded equally well by securing the fattest calves. His measures resulted in wonderful improvement in the religious interests of his missions, and those to whom he appealed derived pleasure and amusement from the novelty. He thus labored in this field until he was called to a more compact one at Chicago, in 1839. The diocese of Vincennes then embraced all of Indiana and Eastern Illinois. But while thus laboring for the whites, the Indians also shared his paternal care. He spent much of his time with them in Northern Indiana, instructing them through interpreters and baptizing many. But our governmental policy, not recognizing any rights of home in these original owners of the country, and not thinking of their eternal welfare, removed them to the west of the Mississippi and Missouri rivers, and the mission ceased.

Chicago was at this time an inconsiderable village; it was not an inviting field, owing to the havoc done there by bad priests, and wherever there is a bad pastor the flock will suffer. Father de St. Palais had only a hut for his residence, and this the disaffected portion of the Congregation burned down; they refused to pay him a salary, hoping thus to starve him out; but his ingenuity and his courage never failed. He labored for their souls and paid his own expenses. With private means he built St. Mary's Church, which in 1844 became the only Cathedral of the first Bishop of Chicago. With his quick business eye he saw the future of Chicago and of the Church there, and purchased, for the future uses of religion,

several pieces of land, which now are exceedingly valuable. When Chicago was erected into an episcopal See, in 1844, Bishop de la Hailandière could not do without the services of so able, zealous, and successful a priest, and he recalled him to the diocese of Vincennes.

He was next stationed at Logansport, in 1844. Father Alerding, in his history of the Catholic Church in the diocese of Vincennes, thus writes of his life on this mission:—

"The hardships undergone by him seem barely credible. Not to speak of railroads, no roads of any description existed. The poor missioner, on horseback, rode through a wilderness, not meeting a human habitation for fifty, sometimes not for a hundred miles. His saddle bags contained the requisites for the holy functions, together with a little salt and corn meal. The latter, prepared by the banks of a creek or the edge of some pool of water, constituted his nourishment. Think of the distances traversed by him, Vincennes, Chicago, Joliet, Logansport! All on horseback! What wonder that the Church flourishes, when sprung from such seed! What wonder that the Church has progressed, and yet progressed with the brightest future, when founded and rooted in such self-sacrificing heroism!"

The adventures and sufferings of western missionaries in those days are valuable lessons and examples to the present and all future generations. Father de St. Palais, like his co-laborers, encountered such adventures and hardships. On one occasion he was overtaken by a heavy snow storm. The ground was covered knee-deep, and the air was thickened by the descending flakes; he could proceed no further, even if he had not lost his way; he was exhausted with fatigue and hunger, for he had to dismount from his horse and lay himself down in the snow for the night, commending his soul to God in prayer. Scarcely had he recited his rosary, when he heard the vigorous pawing and loud neighing of his horse,

which had come to his relief not too soon to save his master's life. Arising, the missionary mounted his horse and was soon carried by the faithful animal to the door of a hunter's log hut, where he was received with cordial hospitality. On another occasion he was under the necessity of stopping over night at a house whose inmates were not reputed as the most honest or scrupulous. They supposed he must be a land agent and that his saddle-bags were filled with gold. They determined to take his life, in order to secure his money. But the Father detected their designs and was fortunate in effecting his escape through a window. He went out into the densely dark night, and fortunately fell by accident in the hollow between the trunks of two large trees, where his pursuers, who scoured the country in all directions with lanterns, could not find him. From this dreary region he was sent to Madison, for he was a man admirably suited for starting and organizing missions and religious enterprises, and he labored sedulously and severely for a year.

In 1847, when Bishop de la Hailandière resigned, and Bishop Bazin succeeded to the See of Vincennes, Father de St. Palais was summoned from the wilderness to the episcopal city, and made Vicar-General and superior of the ecclesiastical seminary. The delicate health of Bishop Bazin threw upon the Vicar-General a heavy burden of administrative work, but his energy and fine education enhanced his usefulness in such a position. Finally, after eight months of episcopal life, Bishop Bazin died, April 28th, 1848. On his death bed, he appointed Father de St. Palais administrator of the diocese, and announced to him that he was to be his successor. He administered the affairs of the diocese from the Bishop's death until he was himself appointed and consecrated. On October 3d, 1848, he was preconized as Bishop of Vincennes by Pope Pius IX. He was consecrated in the Cathedral at Vincennes by Bishop Miles of Nashville, on January 14th, 1849, assisted

by Bishop Spalding of Louisville and Father de Pontavice. The priests and laity of the diocese knew the worth and services of their new bishop, and rejoiced on the day of his consecration. His long and arduous experience on the mission, his ripe judgment, and fine education, his gentleness, modesty, and great benevolence, pointed him out, as he proved to be, a worthy successor in the chair of the saintly Bruté.

One of his first episcopal acts was to undertake the erection of an orphan asylum, now rendered more than ever a pressing necessity by the appalling visitation of epidemic during the previous summer. He called them "our poor orphans, the dearest portion of our flock." His Pastoral on this subject, with his appeal to the clergy and laity, challenge our warmest admiration. One who had suffered exposure, cold, hunger, and fatigue, as he had, on the missions, had the most tender heart for the sufferings of others. He purchased a farm of two hundred acres at Highland, two miles above Vincennes, and here he erected St. Vincent's Male Orphan Asylum, and at Terre Haute he established St. Ann's Female Orphan Asylum, and placed them under the care of the Sisters of Providence. Two hundred and sixty orphans are now cared for in these fine institutions. At the proper age the children are placed in Catholic families, either as members thereof, or to learn some useful trade. The Bishop had annual collections taken up in his churches, and these were their only support. His happiest hours were spent with his "dear orphans;" he loved to become a child with them, and like an elder brother to amuse and provide for them. To this day all who behold these two fine institutions of charity stop to bless the name of their founder. The German Catholics of Fort Wayne, in no Catholic spirit, but putting their nationality before their religion, objected to the annual collection for the orphans, and preferred to provide for their own German Catholic orphans in their own manner. To this narrow-minded proposition the

Bishop replied with mingled terms of firmness and gentleness, and in the special letter he wrote to them said:—

"It is with grief, dearly beloved brethren, that we pen these words of reproach. The devotion to God, and the respect toward us, manifested by you during our happy stay among you, had caused us to indulge the hope, that, if ever any obstacle to the general good of our dear Church of Indiana were thrown in our way, we might seek for help and consolation in the midst of our beloved and faithful children of Fort Wayne. Shall we be deceived? We trust not. You fully understand our views, and to carry them out, you will, I know, cheerfully co-operate with your bishop and father, who hates reproof and who sincerely wishes always to love and bless you."

He labored for the elevation of the standard of merit and conduct among the clergy. One of their own number has given the following account of his characteristic course in this respect:—

"Bishop de St. Palais had the happy faculty of blending mildness with firmness. This trait accounts for the love borne him by all his priests, in fact by all who came in contact with him. Serious faults he always rebuked. He did not hesitate to punish when duty demanded it. But the hand that punished, strange enough, was kissed by the culprit with gratitude. It happened that he had some unruly priests, who seemed not to heed his warning voice. He expostulated with them, warned them, finally threatened with suspension. Before doing so, however, his gentle heart pressed bitter tears from his eyes at the thought that he should be compelled to exercise this severity."

To provide priests and missionaries for his diocese, and then to provide a support for them, became one of his most earnest studies and efforts. His pastoral letter of March 7th, 1850, urges this necessity upon the people, whom he expected to furnish the means in the most cogent terms.

He visited Rome *ad limina* three times during his episcopacy,

at regular intervals of ten years, in 1849, 1859, and 1869. On his return from the first visit he went to Maria Einsiedeln, the Benedictine Abbey, and although the sickness and death of the Benedictine Fathers previously sent to Indiana had discouraged the sending of others, he pleaded so fervently and eloquently, that he succeeded in obtaining from the Abbot the promise of a colony of his monks for the diocese of Vincennes. They came accordingly, in 1860, and have become established in their Benedictine Monastery at Ferdinand, Dubois County. In 1857, so great had become the multiplication of churches and religious interests in the diocese, that it was now divided into two dioceses, of which the new diocese of Fort Wayne, under Bishop Dwenger, embraced the Northern portion of the State. It was in this year also that Bishop de St. Palais was offered the appointment of the Archbishopric of Toulouse, and thus afforded at once promotion and a return to his native France. The history of this occurrence is thus told: "When Prince Louis Napoleon was condemned to exile in the United States, by King Louis XVIII., for his attack on Boulogne, he was transported on a ship-of-war, commanded by Louis de St. Palais, brother of Bishop de St. Palais. Louis treated the prince so kindly, that the Prince became much attached to him. When Napoleon was made Emperor, he thought of Louis de St. Palais, and proposed to make him a Senator. Louis gratefully declined the high office; yet, wishing to favor the family de St. Palais, and having heard that a member of it was Bishop of Vincennes, in Indiana, he proposed to make Bishop de St. Palais Archbishop of Toulouse, which See was at that time vacant. But the Bishop, like his brother, declined to accept. What a sacrifice, when we know the Archiepiscopal See of Toulouse to be one of the most prominent in France. Bishop de St. Palais' great, noble heart would not be separated from his *dear Church of Indiana*."

On his second visit to Rome, in 1859, he availed himself of the opportunity for visiting France, Switzerland, and Germany. In this tour he labored hard for the interests of his diocese, and not without success. At his third visit to the Eternal City, in 1869, he remained, in obedience to the summons of Pius IX., and attended the great Œcumenical Council of the Vatican. He was a warm advocate for the definition of the dogma of Papal Infallibility in matters of faith, and voted for it.

Bishop de St. Palais ruled over the diocese of Vincennes twenty-eight years with the most beneficial results. It would be impossible to follow him through all the details of his long administration. His Pastorals, for it was then more customary to issue them than now, and the custom produced much good, were admirable and are worthy of publication in a body. I would be pleased, if space permitted, to give some extracts from his excellent Pastoral of February 2d, 1872, in which he frankly and ably states his objections to the Common School system, advocates denominational schools, and shows that Catholics are the greatest friends of education; in it he shows that he, as an individual and at his personal expense, had done more for education than any other citizen of Indiana. In giving the account of so long and active a public life, I must generalize. When he assumed the mitre as Bishop of Vincennes his diocese embraced all Indiana and Eastern Illinois; now the diocese of Chicago and Fort Wayne had been cut off, together with many churches, clergymen and institutions. He commenced with thirty-five priests, and at the end of his administration he left to his successor one hundred and seventeen. The churches and chapels of the diocese were increased under his administration from fifty-one to one hundred and fifty-one, besides twenty stations without churches, and the Catholic population from 30,000 to 90,000, or two hundred per cent. Religious Orders, male and female, entered the field under his approving and

supporting administration, and multiplied in numbers and in institutions throughout the land. The Sisters of Providence, with all their increasing numbers, only kept pace with the increase of missions and institutions claiming their service, and Bishop de St. Palais' advancing development of the diocese never gave them an opportunity of accepting calls to any other diocese. At his solicitation, there came to labor with and for him and his flock, of male Orders, the Benedictine Fathers, the Franciscan Fathers at Oldenburg, the Franciscan Fathers at Indianapolis, the Fathers O. M. C. at Terre Haute, and the Brothers of the Sacred Heart. The female religious introduced by him were the Sisters of St. Francis, the Benedictine Nuns, the Daughters of Charity, the Sisters of the Good Shepherd, the Little Sisters of the Poor, the Ursuline Sisters, and the Sisters of St. Jopeph. Schools of every kind, male and female, private, select, and parochial, sprang up in every direction, as the religious increased in numbers; the number of children attending the parochial schools at the time of his death averaged 20,000. Houses of Christian Charity, too, were erected, such as orphan asylums and hospitals. Vincennes was one of the best equipped and supplied dioceses in the country, and its Bishop was one of the most esteemed and respected by his colleagues of the Catholic Hierarchy. His attendance at the Provincial Councils of Cincinnati, and at the Second Plenary Council of Baltimore, gave him opportunities for contributing the resources of his long experience and good judgment to their deliberations, and enhanced his standing among his fellow-bishops.

On June 27, 1887, Bishop de St. Palais attended the commencement exercises at St. Mary's of the Woods. The next morning, on rising at 5 o'clock, he was prostrated by a stroke of paralysis. Every attention and care were bestowed on the striken Prelate. His old friend, Father Benoit, gave him the last sacraments. He was conscious until 2 p. m., holding his

rosary in the left hand, as the right was paralyzed, and prayed most fervently. He died at 4 o'clock, June 25th, 1877. His embalmed body was removed to Vincennes, where, on July 3d, he was most solemnly buried in the chapel basement of the Cathedral, beside Bishops Bruté and Bazin. Archbishop Purcell performed the funeral service, Bishop Dwenger pronounced a glowing eulogy on the deceased, and portrayed his noble character, exalted virtues, immense labors, and their results. Bishops Baltes of Alton, Foley of Chicago, Spalding of Peoria, the representatives of the religious orders, the Brothers and Sisters, and the laity in concourse turned out to honor his memory. Well has it been said that Dr. de St. Palais was "every inch a bishop."

MOST REV. JOHN MARTIN HENNI, D. D.,

First Bishop and Archbishop of Milwaukee, Wisconsin.

John Martin Henni was born June 13th, 1805, in Obersazeln, Canton of Graubuendten, Switzerland. He made his classical studies with great success at the gymnasium of St. Galbaud, that of Zurich. Having in view his early tendency for the priesthood and now his mature judgment in favor of that vocation, his superiors sent him to Rome, in 1824, to make his course of philosophy and theology. While thus engaged, in 1827, he met the zealous and saintly Bishop Fenwick of Cincinnati, who visited Europe in quest of priests and ecclesiastical students for his diocese. His fervid appeals stirred the ardent soul of young Henni, who, abandoning the advantages he was to enjoy in prosecuting his studies at Rome, and all prospective preferments in the Church in his native country, heroically volunteered for the arduous field of labor in Ohio. The same resolution was formed by another Swiss student at Rome, Martin Kundig; both were gladly accepted by Bishop Fenwick. Both these young men visited Switzerland, to bid farewell to their parents, friends, and native country, and then embarked together for America. In after years his young companion, as Father Kundig, was a life-long friend of Bishop Henni, and his Vicar-General. They landed at Baltimore and immediately proceeded to the West. The two young ecclesiastics were placed by Bishop Fenwick in the Ecclesiastical Seminary at Bardstown, Kentucky, and both were ordained priests together by that Prelate on the second day of February, 1829.

Father Henni's first appointment was the charge of the

spiritual interests of the German Catholics of Cincinnati, and while performing this work he was appointed to the chair of philosophy in the Athenæum of Cincinnati, then a Catholic High School, since developed into St. Xavier's College under the Jesuits. His next mission was to take charge of the Congregation at Canton, Stark County, Ohio, and of several surrounding missions in Northern Ohio. This arduous charge was performed by him with a stout heart, and a strong body.

In 1834, when Bishop Purcell succeeded Bishop Fenwick as Bishop of Cincinnati, Father Henni, whose zeal and ability were well known by his works, was recalled by the former prelate to Cincinnati, and made pastor of the Church of the Holy Trinity, and Vicar-General. With these double duties he had his hands full; his parish was a very laborious one, and in the growing, struggling, and energetic history of the vast diocese, his duties as Vicar-General were of themselves sufficient to tax the powers of a strong and able man. It was during this period of his life that he established the first German Catholic newspaper in the United States, the *Wahrheits Freund*, which is still flourishing. He also established St. Aloysius' Orphan Asylum, a German institution, under the care of the Sisters of Notre Dame, at Bond Hill, in Hamilton County, Ohio, for boys and girls. He was yet a young man when he accomplished these works. In 1835, he went to Europe, where, by an able pamphlet on the condition of Church affairs in Ohio, he excited great interest and active co-operation in the works of the diocese. This document does great credit to its author by the thoroughness and care shown in its preparation. In May, 1843, he attended the Fifth Provincial Council of Baltimore as theologian to Bishop Purcell. He had been for ten years a leading priest in Cincinnati and in the diocese, and was prominently active and successful in all matters of religion, especially those affecting the interests of the

German Catholics, who were now pouring a tide of immigration into Ohio and all the West. Wisconsin had become so populous and had received so large a share of German immigration, that this Council recommended the Holy See to establish an episcopal see at Milwaukee, and in selecting a Bishop, who, they thought, should be a German, the choice fell on Father Henni, and was ratified at Rome.

Bishop Henni was consecrated First Bishop of Milwaukee, on March 19th, 1844, in the Cathedral of Cincinnati, by Bishop Purcell, the assisting prelates being Bishop O'Connor of Pittsburg and Bishop Miles of Nashville. After a month spent in preparation for his work he set out for Milwaukee, accompanied by Rev. Michael Heiss, afterwards his coajutor and successor, on April 19th, and arrived at Milwaukee on May 3d. The new diocese embraced the territory of Wisconsin and Minnesota. Its Catholic population was about eight thousand, scattered over a vast territory, and there were only four priests in this immense region and as many poor frame churches. Milwaukee was then in its infancy. No installation, no ovation, awaited the new Prelate; nor had he a Cathedral with a throne prepared for him to ascend, nor an episcopal palace to reside in. Everything there was primitive poverty and simplicity. Scarcely seven years had passed since the first mass had been offered up in the Episcopal City, when the Rev. Fleurimont Bondisel of Green Bay, came, in August, 1837, and held divine service at the house of Solomon Juneau. In the autumn of the same year, Rev. Patrick Kelly came from Detroit and offered up the Holy Sacrifice in the Court House. As soon as he consented to take up his residence in Milwaukee, Mr. Juneau donated two lots as a site for a church. The property was conveyed by deed to Right Rev. Frederick Resé, Bishop of Detroit, within whose diocese Milwaukee and the territory of Wisconsin were embraced. Father Kelly built a small frame church, St. Peter's, on Martin Street, be-

tween Jefferson and Jackson Streets, which was afterwards enlarged, and which for nine years was made to answer the purposes of the first Cathedral for the great Northwest.

In 1838, 39, and 40, two more priests engaged in the missionary work in and around Milwaukee, Rev. Thomas Morrissy, and Rev. Peter McLaughlin, both of whom came from Detroit. Late in 1841, Right Rev. Peter Paul Lefevre, Bishop of Detroit, came to Milwaukee, by way of Marquette and Green Bay, accompanied by Rev. Martin Kundig, who, as was then arranged, came to reside and labor permanently there in 1842. This indefatigable priest, who afterwards became the Vicar-General of the diocese, rendered great service to the cause of religion in Milwaukee and the whole Northwest. He completed St. Peter's Church, and opened on Jefferson Street an academy for boys and girls, in charge of Mr. Murray and his sister. Rumors of episcopal dignity for Wisconsin now became rife, and there was quite a rivalry for the location of the new see between Prairie du Chien, an old French town, which could boast a stone church lately erected, and the rising young town of Milwaukee. Father Kundig, full of enterprise and enthusiastic love for his new home and mission, was an important factor in turning the scale in favor of Milwaukee. He arranged for a grand Catholic demonstration on St. Patrick's Day, 1843, and acted as marshal-in-chief of the fine procession. It was a great success. Milwaukee, indeed the Northwest, had never seen such a demonstration. No opportunity was lost to give éclat and publication to the movement, and the impression went abroad that Milwaukee was, as it certainly became, the rising and most promising place of that region. Two months afterwards, May 16th, Milwaukee was erected into an episcopal see, and not quite a year afterwards Bishop Henni arrived and commenced, in poverty and labor, the great work of Northwestern ecclesiastical construction. He found in his episcopal city only one small frame church, St. Peter's,

on Martin Street, which became his Cathedral. On arriving at Milwaukee, unheralded and unknown, he went at once to this humble temple to hear Mass, and to his surprise and pleasure he discovered, as he knelt down, that his old friend Father Kundig was saying Mass. His palace was a poor and unpaid for dwelling in Jefferson Street. His flock consisted of about eight thousand Catholics scattered over a vast territory. Scarcely had he sat down to his first frugal meal at Milwaukee, when he was summoned to the parlor, when an overdue note for five hundred dollars on the house he was living in then for the first time was presented to him for payment. He paid it on the spot, with that sum which had been presented to him by his late congregation at Cincinnati, as a farewell gift. Received with joy by the Catholics in and about Milwaukee, who numbered about two thousand, of various nationalities, he went to work in good earnest, and soon the Northwestern Church made rapid progress under his energetic administration and untiring labors.

But his reception in Milwaukee was not one of universal pleasure. Some of the sectarians affected to take alarm at the advent of a Catholic Bishop. Regarding him and all his flock as foreigners, and consequently alien to our Constitution and laws, the Rev. Mr. Miter, a Congregational minister, on Thanksgiving day, 1844, made a violent attack on all foreigners and on Catholics in particular, alleging that they could not be or become good citizens, forgetting what Washington had said of them in the Revolution, and what sort of citizens Charles Carroll of Carrollton, Bishop Carroll, and Commodore Barry had been. Bishop Henni, who had before wielded his pen in newspaper controversy, replied over the signature of "Philalethes," and in an able pamphlet, entitled "Facts against Assertions," so completely refuted the calumnies of the narrow-minded minister, that the latter found it necessary to recant his slanders in his sermon on the Sunday following the publication of the pamphlet.

The tide of immigration was now pouring into the West and Northwest, and Wisconsin received a large share of the new life. Bishop Henni was a thorough organizer, and under his good management and energetic measures the interests of religion in the State and in his episcopal city were greatly promoted. With his great labors his field of exertion and usefulness was widened. On the 19th of April, 1846, he laid the corner stone of St. Mary's Church on Broadway, Milwaukee, and on the 12th of September, the following year, it was dedicated to divine service. In 1847, he had increased the number of his priests from four in 1844, to thirty. The month of October, 1847, brought him an important accession to the missionary force of the diocese, in the arrival of four excellent priests and two theological students from Linz in Austria. These were Rev. Joseph Salzmann, D. D., Rev. Anthony Urbank, Rev. Fabian Bermadinger, and Rev. Michael Weisbauer, and Mr. Mathias Gernbauer and Mr. Francis Fusseder. All these are now dead, except Father Weisbauer, the venerable pastor at Burlington, Racine County, where he has served and labored since 1847. Father Fusseder was pastor at Beaver Dam for several years, and was a brave and beloved chaplain in the Army during the civil war. The most remarkable of all these four was Dr. Salzmann, who labored most zealously and successfully under the indefatigable bishop for many years, and whose name will fill one of the first places of honor in the annals of the Church of Wisconsin.

Two great works, a cathedral and theological seminary, engaged the active thoughts and busy hands of Bishop Henni from the very beginning of his episcopate. In the summer of 1847, he began the erection of a larger and more fitting cathedral, the present St. John's; on the 5th of December he laid its corner stone. This important work engaged his untiring energies for several years. But this did not retard his labors in any other direction; for, at the same time with the

commencement of the cathedral, he established and opened a hospital in charge of the Sisters of Charity, which was located at the northwest corner of Jackson and Oneida Streets. Now, there are three hospitals in the city. In this same year, 1847, St. Mary's Church was opened. Bishop Henni's plans for the organization of the Church and the building up of the institutions and various aids to religion in his rapidly growing field, needed extraordinary resources and co-laborers, and his active mind conceived the means of supplying them. For this purpose he visited Europe in 1848, making at the same time his official visit *ad limina apostolorum*. In February of that year, after spending a few days in New York, during which he officiated pontifically and preached at the Church of the Most Holy Redeemer, he sailed on the steamer Washington, on the 20th. During this, his first European trip, he obtained from Munich, in Bavaria, the School Sisters of Notre Dame, to found a house of their order in Milwaukee, and St. Mary's Orphan Asylum is still in their charge. At Annecy, Savoy, he visited the grave of St. Francis de Sales, the great and gentle Bishop of Geneva. It was at this shrine that his design of establishing a theological seminary in Wisconsin took definite shape, and some have said that it was here he first conceived the design, and now he determined to call the institution the "*Salesianum*" in honor of the saint. He returned in the fall of 1849, barely in time to attend the Seventh Provincial Council of Baltimore, attended by Rev. Michael Heiss as his theologian, now his successor as archbishop. Henceforth the Councils of Baltimore were to become national. Several archiepiscopal provinces were created at the Council of 1849, and provision was made for holding the First Plenary or National Council, which assembled in 1852, at Baltimore. Bishop Henni attended this and the Second Plenary Council, held in 1866, and his name is appended to the beautiful and apostolic Pastorals issued by those venerable assemblies. At the latter Council he proposed

to the Fathers the division of his vast diocese by the erection of two additional episcopal sees; his wishes were complied with, and Rome, at the request of the Council, erected the Sees of La Crosse and Green Bay. This action is at once evidence of the great growth of the Catholic Church in Wisconsin, under the administration of Bishop Henni, and of his vastly increased labors. He also attended the Vatican Council in 1869, and was an earnest and sympathetic participant in all its decisions. On leaving his diocese for Rome on this occasion, and on his return, as had been the case when he visited Europe in 1862, he received the most touching and sincere manifestations of the confidence, affection, and veneration of his flock, both lay and clerical.

On his return from Europe, in 1849, he provided a home for the orphan's in St. Rose's Orphan Asylum, for the support and education of large girls, in the seventh ward of Milwaukee, and St. Joseph's, for the support and education of smaller girls, in the first ward. For the former, an English speaking organization was formed, and for the latter a German speaking society was organized; but both asylums were, in 1850, placed under the control of an incorporated board of trustees, of which the Bishop was the head. At first these Asylums were regarded as metropolitan, were supported by collections throughout the City of Milwaukee, and by an annual fair. Afterwards the Bishop made them diocesan. St. Æmelius' Orphan Asylum was also a work of this period; incorporated in 1850, and devoted to the care and support of orphan boys, located at St. Francis' Station, Milwaukee County, it is also a diocesan institution. St. Vincent's Infant Asylum was founded June 2d, 1877, and placed in charge of the Sisters of Charity. St. Mary's Asylum, situated at Elm Grove, owes its foundation to the generosity of Louis I., King of Bavaria, was founded January 6th, 1859, and placed in charge of the Sisters of Notre

Dame. In 1854, the village of St. Nazianz, founded under Rev. Ambrose Oschwald in Manitoowoc County, has proved a great religious and temporal success, and here, too, an asylum was founded for the care of the orphans of the community and surrounding country. It is under the immediate patronage of the Catholic Association of St. Nazianz, of which there are now forty Brothers and seventy-five Sisters. Bishop Henni, throughout his long and active career, bestowed upon all of these institutions the kindest and most paternal care. In 1849, Bishop Henni gave directions for the erection of the Church of St. Gall, on the west side of Milwaukee, and of Holy Trinity on the south side: the former invocation being in honor of the Irish apostle of the Bishop's native country. He also commenced the erection of an episcopal residence. With the asylum and these various works on his hands, he also resumed the work of his Cathedral, for the building of which means had to be provided by him. After successful efforts to this end at home, he went on a collection tour for the Cathedral in Cuba and Mexico. His success at home and abroad did not fall below his well known business abilities and characteristic energy. By the end of 1852, the Cathedral was under roof, and on the 21st of July, 1853, St. John's Cathedral was ready for consecration. Bishop Henni made this occasion one of historic interest and grandeur for the great Northwest and for the Church. He secured the services and presence of Monsignor Bedini, Archbishop of Thebes, and Papal Legate to the United States, as consecrator, and of the illustrious Archbishop Hughes of New York as preacher; the grandeur and profound lessons of the occasion made a deep impression on the public mind. Bishop Henni, on the day after the consecration, took his distinguished guests out to the woods to show them the site he had chosen for his new Seminary of St. Francis. Wild as the

place looked, the prelates were delighted with the beauty and grandeur of the spot, and encouraged him to go on with his good work. The place was bought, the virgin forest was cleared away in 1854, and in 1855, St. Francis' Seminary was built under the direction of Father Heiss, now Archbishop of Milwaukee, and of Dr. Salzmann. On the 29th of January, 1856, Bishop Henni had the happiness of blessing and opening the Seminary of St. Francis, and of accomplishing a resolve formed at the grave of the illustrious Saint at Annecy, under whose invocation it was placed.

Bishop Henni was a constant and regular visitor of his entire diocese. The records of his visitations are full of incidents of interest and evidences of great labor and untiring zeal. His practical good judgment, tenacious pursuit of broad and labored plans for the interest of religion and the firm establishment of the Church in his diocese, and the efficacious impress which his character and labors have made upon the course, progress, and permanent establishment of Catholicity in that part of our republic, favorably impress the mind of the historian.

His devotion to the Holy See was loyal and Catholic, as evidenced by his visits to Rome, his cordial support of the decrees of the Vatican Council, by the generous gifts of Peter-pence forwarded by him to the Holy Father, which in 1872 alone amounted to between seven and eight thousand dollars, and by the body of devoted and staunch clergy he reared and educated, both by precept and example. He was a true friend of the Temperance cause, as evidenced by his public approbation of the constitution and work of the Total Abstinence Union of America, and of the abstinence societies of Wisconsin, and his efforts to check the trade in strong drinks, in which Catholics are, unfortunately, numerously and conspicuously engaged even to this day. This great and good cause he officially and personally recommended to the clergy and laity

of his charge. The recantation of his vile calumnies against the Catholic Church and priesthood by the notorious ex-monk Leahy was an interesting event in the history of the diocese. Convicted and sentenced to imprisonment for life for the murder of his wife's paramour, capital punishment having been abolished by law in Wisconsin, this unfortunate man was serving his sentence in the State Prison at Fond-du-Lac. The zealous Father Dael visited him, and for eighteen months received and transmitted to Bishop Henni his petitions for admission to the sacrament of Penance. His written recantation was sent by Father Dael to the Bishop, who delayed the matter and tested the penitent well, and a year afterwards he was permitted to receive absolution. From motives of delicacy and prudence, his written recantation was not published. What can now be thought or said of the letters of warm eulogy and recommendation which this fallen monk received from numerous Protestant ministers, who claimed to be regarded as religiously and socially respectable Christians and good citizens?

Under the energetic administration of Bishop Henni, Milwaukee became what might be called a Catholic City. No other man did as much to promote also the temporal prosperity of that noble city and of the State of Wisconsin. His fine Cathedral, built when Milwaukee was in its infancy, in the highest part and overlooking the whole surrounding country, the first inspiring object surmounted by the cross that is seen on approaching from Lake Michigan, stands as an emblem of Catholic progress in the Northwest, and a monument of Bishop Henni's zeal and labors. He made many personal sacrifices to build up the religious and temporal interests of that part of our country. He was an untiring friend and organizer of religious and secular education, as is testified by numerous churches, schools, religious and ecclesiastical institutions. He enriched his diocese with numerous religious

orders, male and female, such as the Capuchin Fathers, whose convents are at Milwaukee and Fond-du-Lac, the School Sisters of Notre Dame, the Sisters of St. Dominic, the Sisters of the Third Order of St. Dominic, the Sisters of the Third Order of St. Francis, the Sisters of St. Agnes, the Little Sisters of the Poor, and, last but not least, the Sisters of Charity. Asylums, hospitals, benevolent societies, a deaf and dumb institute, a boys' home, and other institutions of charity attest at once his zeal and labors. I will relate a circumstance showing how the great Northwest grew great and strong under his eye. Long before the year 1847, Father Galtier had organized a settlement and mission on the Minnesota or St. Peter's River, known as St. Peter's Mission. Meanwhile some Canadian Catholics settled in a beautiful and romantic spot on the eastern shore of the Mississippi, not far from Fort Snelling, where they dealt in furs with the Indians. Father Galtier and his new flock, wishing to build a temporary church, wrote to Bishop Henni for his sanction, and at the same time wished to know under what invocation the chapel should be placed. The Bishop simply and characteristically replied: "As you have a St. Peter, let him not be separated from St. Paul, call it St. Paul's." Such was the origin of the splendid city and diocese of St. Paul.

In 1875, Milwaukee was raised to the dignity of a Metropolitan See and Bishop Henni elevated to the rank of Archbishop, with the Bishops of Green Bay, La Crosse, Marquette, Sault St. Marie, St. Paul, and the Vicar Apostolic of Northern Minnesota and Dakota his suffragans. In July, 1875, Archbishop Henni received the *pallium*, in the fine Cathedral of St. John, from the hands of Bishop Heiss, the officiating Prelate, now his successor. Monsignor Roncetti, who had brought the red baretta of the cardinalate to Cardinal McCloskey, had brought the *pallium* to Archbishop Henni from Pope Pius IX. The Right Rev. P. J. Ryan, then Coadjutor Bishop of St.

Louis, now Archbishop of Philadelphia, preached one of his sermons, so remarkable for eloquence and noble thoughts, on this occasion. This was a grand festival for Milwaukee and for the whole Northwest. Prelate, priest, and people emulated each other in manifesting pleasure and joy on so auspicious an occasion, and in showing their appreciation of the services and labors, and admiration of the character, of the venerable Archbishop. At night, a grand torch-light procession manifested the joy of the whole community at the honors conferred upon so good and worthy a prelate.

In 1879, on February 6th, was celebrated the golden jubilee of the ordination of Archbishop Henni in the priesthood. There were present one archbishop, five bishops, more than two hundred priests, and an immense concourse of citizens. The people of Milwaukee and of the country far and near, both Catholic and non-Catholic, took a most lively and enthusiastic interest in the celebration. The pupils of St. Mary's Institute gave a literary and dramatic entertainment in his honor.

His labors and his life had not been spent in vain. I have spoken of his works and their results. His career was now drawing to a close. He could also now look upon the Salesianum with its numerous and able corps of professors, numbering twelve, and its two hundred students; upon the Catholic Normal School at St. Francis, which he established in 1871; the Pio Nono College, with its seventy students; Marquette College, conducted by the Fathers of the Society of Jesus, with its fifty-five students; the College of Our Lady of the Sacred Heart, at Watertown, with its one hundred students; and the Ecclesiastical College of St. Laurence of Brundusium, conducted by the Capuchin Fathers, with its seventy students. Numerous academies for the education of the young, parochial schools, and convents of Sisters, many of them specially devoted to education, attest his paternal so-

licitude for the younger portions of his flock. He fostered the various religious orders, congregations, and societies, which he introduced into his diocese, with tender solicitude, the great Society of Jesus, and the Little Sisters of the Poor, and all intermediate bodies receiving his unremitting favor.

Only one month after the joyous celebration of his sacerdotal jubilee the heart of the good Archbishop was sorely afflicted by the death of his life-long friend and Vicar-General, Very Rev. Martin Kundig, who had been so influential in shaping the religious history of Wisconsin and especially of Milwaukee, and who had been his true and untiring co-laborer throughout his episcopate. The Prelate's health declined after this event. But from December, 1879, he became more afflicted with sufferings and bodily ills than ever before. His robust constitution was yielding to hard labor, rather than to old age. His feeble health necessitated the appointment of a coadjutor to relieve him of the burden he had so long and so successfully borne. This was readily conceded to him by Rome, and the Most Rev. Michael Heiss, then First Bishop of La Crosse, became his coadjutor with the right of succession and has succeeded him in the archiepiscopal office. Few instances in the history of American dioceses present such an uninterrupted course of rapid progress and solid growth, as the State of Wisconsin, and especially the diocese of Milwaukee. Milwaukee had had but one church in 1844; before the death of Dr. Henni, in 1881, the City had fourteen churches, and numerous institutions of religion, education, and charity. The archdiocese, which constituted only a part of his original diocesan territory in 1844, contained two hundred and fifty-eight churches, twelve chapels, and twenty five missionary stations; one hundred and sixty seculars, and twenty regular priests, instead of four laboring throughout the whole State; one ecclesiastical seminary, one novitiate, twelve religious communities, eleven charitable institutions, four male and five female academies, one Catholic

normal school, and a Catholic population of over two hundred thousand.

It has been written of him :—"A man is best known by his works, and the works of a Churchman are charity and instruction. But these are always the most found when the religious life is most developed, and the religious life flourishes in a diocese only when the bishop is himself a friend of the religious orders. Now, the diocese of Milwaukee is unrivalled, perhaps, in the number and variety of its religious orders. In fact, the State, which he had found little more than a wilderness, with four priests and a handful of Catholics, he left a powerful commonwealth. * * * * Archbishop Henni was almost the last of the pioneer bishops who established Catholicity East of the Mississippi River." Archbishop Henni died at his episcopal residence on September 7th, 1881, universally venerated, beloved, admired, and lamented. His last years had been full of sufferings patiently borne, but his death was painless. He was buried at his Cathedral, on September 11th. There were present Archbishop Heiss, Bishops Krautbauer of Green Bay, Flasch of La Crosse, Borgess of Detroit, Bertin of Marquette, Seidenbusch of St. Cloud, McMullen of Davenport, Spalding of Peoria, Ireland, Coadjutor of St. Paul, and Hennessy of Dubuque, 180 priests, 100 seminarians, and 4,000 people. In answer to a question whether he suffered much, he uttered his last words, "Thank God."

RIGHT REV. JOSEPH MELCHER, D. D.,

First Bishop of Green Bay, Wisconsin.

Joseph Melcher was born at Vienna, Austria, on March 18tn, 1807, and was baptized on the following day at the Church of St. Mary of Consolation. He was the son of Mathias Melcher, who immigrated to Italy with his whole family in 1814 and settled at the City of Modena. In this City his course of studies was made and completed up to 1830. On February 2d, 1824, he was received into the Sodality of the Blessed Virgin Mary; on August 16th, 1827, he received permission to receive the clerical habit; on the 20th, he received the same and was thenceforth a sedulous student for the Church. On September 20th, 1827, he received tonsure, and on September 19th, 1828, he received the two last minor orders, from the Bishop of Modena. On June 13th, 1829, he was ordained subdeacon, in the Cathedral of Carpi, September 19th, 1829, deacon, in the chapel of the episcopal residence at Carpi, and on March 27th, 1830, priest; all by the Bishop of Carpi. The caution exercised in the admission of young men to the clerical office in Italy is seen from the minute details recorded of his progress. Having won the Doctor's cap by his successful defence of his theses against all objectors and been ordained on April 2d, 1830, he received a certificate that he was sufficiently versed in the Rubrics of the Missal, and, April 5th, a certificate that he was sufficiently instructed in the ceremonies in order to say Mass; on April 6th, he received permission to say Mass. On June 19th, 1830, he received a leave of abscence from Modena for six months, and July 30th, permission to say Mass in Vienna for six months, and in 1831, having returned to

Modena, he became chaplain in the Ducal Court for the Germans attending the chapel of St. Margaret. On January 16th, 1832, he became the rector of a benefice established in the Church of the Nativity of the Blessed Virgin, and on March 8th, 1836, he received faculties for consecrating a new altar in the chapel of St. Anthony of Padua, connected with the Church. March 31st, 1840 he received faculties for one year for hearing confessions in the diocese of Modena, which were renewed for several successive years. On January 3d, 1841, he was received into the devotional Confraternity of St. Sebastian. It was at this time that Father Melcher conceived the zealous and noble desire of devoting himself to the pagan missions of some foreign land, and, on obtaining four months' leave of absence from the Bishop of Modena, he went to Rome in order to obtain permission for this purpose, and obtained faculties for saying Mass there for one month.

At Rome he was told that, in order to be sent on a foreign mission, he would have to join some Religious Order or Missionary Society, but this he declined to do. Under these circumstances, having met Bishop Rosati of St. Louis, then in Rome reporting the result of his successful mission in behalf of the Holy See to Hayti, and as that great and good Bishop was also in quest of missionaries for his See, Father Melcher, by advice, tendered his services for the diocese of St. Louis and was accepted. His faculties for saying Mass were extended for three months. On January 20th, 1843, he was released from the duties of the Confraternity of St. Sebastian, as these were incompatible with the duties of a missionary life. He left Rome with Bishop Rosati, the latter being now also charged by the Holy See with a mission to the government of one of the South American States, and reached Paris, where the Bishop was taken ill and had to return to Rome, where he died.

Father Melcher, with testimonials from the Bishop of

Modena and from Bishop Rosati that he had been received as a priest of the diocese of St. Louis, sailed for America, and, on his arrival at St. Louis, presented his papers to Right Rev. Peter Richard Kenrick and was cordially received. His first mission was at Little Rock, Arkansas, and he zealously performed the duties of that station until the following year, when the diocese of Little Rock was erected. His testimonials from Bishop Rosati were recorded in the clerk's office of the Circuit Court of Pulaski County, Arkansas, probably under some local law applicable to all ministers of the Gospel. From 1844 to 1846 he was pastor at Mattice Creek, St. Louis County, Missouri, and here he erected a pastoral residence, which was a log cabin, sleeping on the floor, and using his trunk for a table, for he possessed no furniture, until a generous American resident discovered his situation, and collected funds from the citizens and provided him with furniture. His poverty was so great that he had to beg his meals from house to house, and was accustomed to judge whether the family was at home by observing if the smoke was coming from the chimney. On one of these occasions he was invited by a good lady to dine at her house, and, as she said, he "must bring the good wife also." Father Melcher went to dine at the appointed hour with the lady, who expressed her surprise and regret that he had not brought his wife with him. "Whereupon," says Father Melcher "I took my breviary from my pocket and told her this was the only kind of wife a Catholic priest could have." While at Mattice Creek he also attended the missionary stations of Gravois, afterwards called Kirkwood, and St. Martin's of Central Township, both in St. Louis County. In 1846, Father Melcher was sent to Rome by Bishop Kenrick, on business for the interests of the diocese, and discharged his mission with success and satisfaction to his superior.

This proved his zeal, fidelity, and ability, and gained the love

and respect of the people, in these various posts of duty. Archbishop Kenrick had formed a high estimate of him as a priest and as a man, and called him to St. Louis, where he appointed him pastor of St. Mary's Church, in 1847. He served in this important position for twenty-one years, till 1868. In the mean time he was made Vicar-General for the German Catholics, Archbishop Kenrick giving him entire charge of this branch of work, so much so that he was said to be almost Bishop for the Germans. Such, however, was his prudence, that he decided no important matter without consulting Archbishop Kenrick. While pastor of St. Mary's he erected the present pastoral residence. Complaints being made by some of the people that it was too large and extravagant, the Archbishop sent for him to explain, which he did entirely to his satisfaction. The house actually had to be enlarged by his successor; the only liberal feature about it consisted in its high ceilings, which contributed to the health of its occupants. St. Mary's Church was enlarged and made cruciform, a lofty tower built, and he sent to Italy for a fine marble altar for it. In 1863, the Sodality of the Priests of St. Louis was organized, and Father Melcher was elected its first President.

On July 29th, 1853, Father Melcher was appointed, by Papal Bulls of that date, First Bishop of Quincy, Illinois, now the See of Alton, and on September 17th he returned the Bulls, having, after mature deliberation, concluded to decline the appointment. On May 9th, 1855, he left for Europe by direction of Archbishop Kenrick, to procure priests and students for his diocese. During this visit, also, he made a strong appeal to the Ursuline Nuns in Germany, to send a colony of their Sisters to assume the work of educating girls and young ladies, and a few years later those good and excellent Sisters and educators accepted an invitation to plant a colony at East Morrisania, in New York City, where they have an elegant and successful Academy and Convent. His visit to Europe

was successful in other respects, for he returned on October 9th, 1855, with one priest, four sub-deacons, and two theological students. In September, 1864, he went again for Archbishop Kenrick to Europe to secure priests for the diocese, and was again successful in his mission.

When the new See of Green Bay, Wisconsin, was erected in 1868, Father Melcher was appointed its first Bishop and was consecrated by Archbishop Kenrick, on Sunday, July 12th, 1868, at his own Church of St. Mary's, of which he had been the faithful and beloved pastor, for near a quarter of a century. Bishop, afterwards Archbishop Henni, and Bishop Juncker of Alton, were the assistant prelates. On July 26th he took his departure for his new See. We transcribe the following account from a contemporary print :—

"From early morning the pastoral residence adjoining St. Mary's Church was besieged by persons desirous of paying their respects to the Bishop. At the hour of departure, 3 p. m., the street was crowded with persons anxious to bid adieu to one they loved so well, and who, during nearly a quarter of a century, had endeared himself to all. A number of the clergy as well as many of the leading parishioners had assembled at the Presbytery. As the Right Rev. Prelate crossed the threshold of the house, the bells were rung, and as he stepped into the carriage, accompanied by two clergymen, the gaze of all was turned upon him—a murmur of regret was heard, and as the carriage drove away not a dry eye was seen, and many a loud sob was heard. The Bishop was escorted across the River by a committee of St. Mary's School Association. Arriving at the depot, all things being ready for departure, the Right Rev. Prelate, in a few touching remarks, expressed his thanks to the deputation for their attention, and as soon as the train moved out of the depot, all shouted a hearty *God Speed*. Thus has departed from amongst us one who for nearly a quarter of a century has, by his Christian zeal, love,

piety, urbanity of manner, endeared himself to every one who had the honor to know him. May the new field of his labors be blessed with the best fruits, and may his final reward be an eternal bliss."

His diocese comprised all that part of Wisconsin which extends from the east bank of the river Wisconsin to Lake Michigan, and running north from the Fox and Manitoowoc Rivers to the line of the State. The clerical force of the diocese consisted of sixteen priests, and the Catholic population numbered over fifty thousand people of many various countries and nationalities. He proceeded vigorously and prudently to organize his diocese. His churches increased, his Catholic flock multiplied, the number of his priests was augmented. He introduced the Sisters Servites of the Blessed Virgin Mary for the education of girls, extended and increased in his diocese the houses of the School Sisters of Notre Dame, who had prieviously been at Milwaukee, and introduced also the Franciscan and Dominican Sisters. He increased the number of his priests to fifty-six, clerical students sixteen, churches and chapels ninety, two thousand children in the Catholic Schools, and a Catholic population of sixty thousand. He built a fine episcopal residence, costing sixteen thousand dollars, and began the preparatory work towards the erection of the new Cathedral.

Bishop Melcher's death was as edifying and devout as his life had been pure, active, and useful. He died in the midst of the clergy, sisters, and congregations he had organized, on December 20th, 1873. St. Mary's German Church was his Pro-Cathedral, and there he was buried, on December 27th, with all the honors of the Church, and with the regrets and grief of the entire population, by whom he was respected and revered without distinction. Archbishop Henni celebrated Pontifical Mass. Bishop Foley read the Absolution. On all sides were seen and heard unmistakable

evidences of sorrow and grief "at the loss of the good man, whose wise counsels and righteous rulings had wrought so much good in the diocese at large and in his episcopal city in particular." After the funeral services at St. Mary's were over, the funeral procession was grand; the hearse carrying the remains was drawn by four white horses. At St. John's Church, an eloquent sermon, in addition to a funeral oration pronounced at St. Mary's, was uttered by Bishop Ryan, now Archbishop of Philadelphia, in which he paid a glowing tribute to the good and revered deceased Bishop, and, in the name of the diocese of St. Louis, he bore testimony to his faithfulness and labors while Vicar-General of that diocese. His eulogy as first Bishop of Green Bay is to be found in the silent testimony of the churches, schools and institutions with which he enriched that diocese. He was a man of great personal piety and made it a custom to assemble the inmates of his house every day at 8 p. m., and recited with them the Rosary and the Litany of the Blessed Virgin Mary. He was tender and paternal to his priests, rejoicing in their happiness and success, and grieving at their misfortunes, and still more at any misconduct. He was slow to condemn one, gave a just hearing on both sides, and did a work of correction, rather than of condemnation. His example was that of a high sacerdotal standard. He was hospitable to the clergy, who found a home in his house, and he delighted making them happy and in encouraging them in the labors of their calling.

RIGHT REV. FRANCIS XAVIER KRAUTBAUER, D. D.,

Second Bishop of Green Bay, Wisconsin.

Francis Xavier Krautbauer was born on January 12th, 1824, near Bruck, in the kingdom of Bavaria, of pious Catholic parents. His education, from tender years, was solid in secular and religious instruction. He felt himself called to the sacred ministry at an early age; his parents encouraged this noble aspiration, and, to promote it, sent him to the Seminary at Ratisbon, in his thirteenth year, where he devoted himself sedulously to the classical course, and afterwards to philosophy, and acquitted himself in a highly creditable manner to the end. He then entered the University of Munich, then in the youth of its fame, and earnestly availed himself of its educational advantages. Gifted with fine abilities and untiring industry, young Krautbauer made rapid and solid progress in all his studies, and in 1846 he commenced his course of theology, in which he enjoyed the instruction of such professors as Joseph von Gœrres, Phillips, Hœfler, Deutinger, Bayer, Ringseis, Hanneberg, and the unfortunate Dœllinger, who at that time bore the reputation of a sound Catholic divine.

As seminarian and student of philosophy and theology, Mr. Krautbauer invariably carried off the honors of his class. He received Minor Orders at the hands of the late Cardinal Reisach, then Archbishop of Munich, in the private chapel of that prelate.

In 1848 he returned to Ratisbon to continue and complete his theological course, and prepare himself for Holy Orders

in the Diocesan Seminary. His life here was studious and exemplary. He enjoyed the learned teachings and pure example of the distinguished rector and professor, Dr. Amberger, who strove not only to make of his young men ecclesiastics, but still more, apostles. On one occasion, addressing his students with great fervor, he exclaimed: "What happiness for me, were some of my alumni to devote themselves to the missions in Lapland and America." Young Krautbauer's soul was moved by the appeal, and he volunteered for the American mission. Two dioceses were open to him. Bishop Kiedel was unwilling to lose the services of one of his most promising priests, but seconded in his application by Dr. Amberger, the requisite consent was obtained. He was ordained by Dr. Kiedel, in the Cathedral of Ratisbon, on the Feast of Our Lady of Mt. Carmel, July 16th, 1850, with sixty-three of his fellow-students. He offered his first Mass in his native parish, to the great joy of his relatives and friends. But now he tore himself away from home, relatives, friends, and country, to consecrate his life to the American missions.

On the voyage to America, he was entrusted by the Rev. Ferdinand Mueller, Secretary of the Ludwigs-Mission-Verein, with the charge of three Benedictine students of theology, one of whom was Rupert Seidenbush, who was for many years Abbot of the Benedictine Order, and now Vicar-Apostolic of Northern Minnesota. He arrived in New York on October 10th, 1850. Having forwarded his young charges to St. Vincent's Abbey, in Pennsylvania, he proceeded to Buffalo, New York. Bishop Timon received him most cordially, and, in order to study his adaptabilities, retained him under his own eye at the episcopal residence for three months. He was then sent to the parish of Eden, and after a short service there, was stationed as pastor of St. Peter's German Catholic Church, at Rochester, then in the diocese of Buffalo, now an Episcopal See. Hence, his labors

were great and his mental anxieties greater. Acquiring the English with great success, he became an impressive and eloquent preacher; his confessional was rendered attractive to great crowds by his prudence and learning, and there he was found whenever needed, and to a late hour at night. "His paternal solicitude for the spiritual welfare of his flock, his devotion to the sick and infirm, his disinterested self-sacrificing generosity to the poor, are still cherished, not only by his friends, but even by those who were hostile to him. How much good he effected, how often he counselled the wavering and erring, how often he befriended homeless strangers, how often his most painful exertions for the good of others were requited with ingratitude, which was born with patient silence, the great account will show. The few instances that have come to light, set forth the truly apostolic spirit of the zealous missionary." These words of one well acquainted with him were verified by his whole life.

Father Krautbauer had to endure a long and painful ordeal of struggle and litigation with the trustees of his church, from whom his religious character and labors in their midst should have received a different return. The German Catholics of Rochester entertained the un-Catholic view that the congregation and trustees were the proprietors of the church and church-property, and that they alone had the power to use and dispose of the same. Father Krautbauer, sustained by Bishop Timon, resisted this unlawful claim, and resorted to litigation to sustain the rights of the Church. His energy, patience, and perseverance were unflagging, even at times when Bishop Timon felt despondent. He confronted his opponents fourteen times in the courts and was eight years engaged in the struggle. His final triumph was the reward of his perseverance and courage. From 1851 to 1859 he labored in this needy and poor congregation, and finally won all hearts by his zeal and disinterestedness. He showed not only zeal for Catholic edu-

cation, but his great prudence and good judgment, by establishing a school for children of both sexes, placing the girls under the tuition and care of the School Sisters of Notre Dame, and deeming it sounder policy to retain his congregation in a small frame church, till the school was erected and paid for, rather than cripple the congregation by the erection of a frame church beyond its means. Bishop Timon, who saw his business abilities, zeal, and good management, appointed him Vicar-General for the German Catholics, and on two occasions, when absent on his visits to Rome, appointed him administrator of the diocese. His fidelity and ability in these trusts confirmed the Bishop's estimate of his merits. He was still quite a young priest.

Already, as early as 1854, Father Krautbauer had placed his school in charge of the School Sisters of Notre Dame, and subsequently donated to them the lot and school property, thus making it a permanent institution of his parish. This circumstance led to a correspondence and acquaintance between him and the intelligent and pious school Sisters of Notre Dame, which ripened into veneration and life-long friendship and co-operation. In 1859, when the Community or Mother-House of the Community, at Milwaukee, desired to obtain a general spiritual director, chaplain, and ecclesiastical Superior of the Society in America, they selected Father Krautbauer, on account of his prudence, judgment, and experience. Bishop Timon was unwilling to surrender so valuable a priest, but the solicitations of the Sisters, endorsed by the Bishop of Milwaukee, finally prevailed, and the new Superior of the School Sisters of Notre Dame arrived in Milwaukee and entered upon his duties as chaplain and confessor on April 13th, 1859. Although such an office may not appear in the eyes of the world as a very important one, yet when it is considered that these Sisters were so extensively engaged as teachers and educators in academies, high and parochial

schools and asylums, in large cities and rural districts throughout the United States and Canada, it is difficult to overestimate the importance of an office whose duties consisted in forming and guiding the consciences, directing the normal education, and shaping the characters of the members of such a community. He became the teacher and guide of teachers. In its temporalities, which were extensive, varied, and valuable, he rendered the Sisterhood untold services by his experience and prudent guidance. On his arrival at the Mother-House, in 1859, only a part of the south wing was erected; when he went to Green Bay, in 1875, the west and north wings of this immense and noble structure were nearly completed, together with the tower and cupola, two thirds of the building planned by him and reared under his direction. The Sisters themselves write that "the Mother-House of the Order at Milwaukee is a monument of his architectural and business talent."

His parting words to the sorrowing Sisters, when he was to leave them for the painful labors of the episcopate, are preserved as household words at the Mother-House to this day: —"It is not large convents, nor science, nor arts, that shall keep up your Order, but the spirit—prayer, mortification, charity, humility." What the School Sisters of Notre Dame owed to Father Krautbauer was gratefully and gracefully acknowledged by them in the farewell address presented to him at the Convent, on the eve of his departure: "Thus did the two revered founders (of Our Order) labor, hand in hand, for the same good work to which you, beloved Father, as successor to Rev. Urbaneck, sacred to memory, so generously devoted yourself, in the prime vigor of manhood, sacrificing both mental and physical strength, during sixteen long years of labor. Yes, you followed in the foot prints of both saintly men, at once caring for the spiritual and temporal: and twofold thanks, warm, sincere, undying thanks, you merit from your spiritual children! Ever, as long as a stone

shall stand of this building, it shall be a memorial of your indefatigable zeal for the welfare of our institution; and as long as a heart shall throb for whose religious culture you have labored, it shall continue to send forth grateful aspirations to Him, who alone can bestow the recompense we so ardently wish you; yea, even as we now bless the memory of founders and benefactors of earlier days, so shall coming generations look back to the present happy period, and revere the name of Right Reverend Krautbauer, once the chaplain of the Mother-House of Notre Dame."

Father Krautbauer's labors and energies were not confined to the chaplaincy and direction of the community of Sisters; he rendered services to religion and education during these years in many directions, and his charity and generosity would not permit him to refuse the many calls made upon his services. He frequently preached and officiated in the Cathedral and churches of Milwaukee, in other cities, and in the country; was for many years confessor of the theogical students in St. Francis' Seminary, and for a time was director or president of the Gesellen-Verein or Apprecentices' Association, seeking in this way to form true Catholic young men, who, in these days of free-thinking and infidelity, are so liable to be led astray. He was often engaged in drawing plans for churches in poor parishes. He extended to all who might thus seek his aid or counsel a hospitality as simple and frugal as it was heartfelt. Archbishop Henni made Father Krautbauer one of his Council, frequently engaged his services in important undertakings, and made him his theologian at the Second Plenary Council of Baltimore. He also represented in the Council the Order of Capuchins; and it was this circumstance that caused his name to be recorded in the Acts of the Council with the affix of O. M. Cap. Though not of the regular clergy, he was a fast friend and valuable counsellor of the religious Orders.

Father Urbaneck, his predecessor in the chaplaincy of the School Sisters of Notre Dame, lost his life on the Mississippi, by the explosion of a steam-boiler; Father Krautbauer came near losing his while crossing Lake Michigan on his trip to Buffalo to attend the funeral of his brother-in-law and to console his widowed sister. The Steamer "Ironsides," on which he was a passenger, was wrecked on the lake, on September 15th, 1873, and he, with the other passengers, was obliged to take to the life boats; his boat sprang a leak, and he and his companions were compelled to dip water; his efforts could not prevent its sinking under a heavy wave, and he was compelled to struggle with the storm for his life, which he saved after exhausting labors, having been several times thrown back from the shore after reaching it. He was a man of exemplary life; frugal, simple, and economical on principle, he was generous and charitable to the needy; he avoided and disliked all extravagance and ostentation. He never accepted luxuries, insisting on receiving the ordinary fare of the Convent, and whenever asked what he would like to eat, his invariable answer was, "what the Sisters have and nothing more." In his relations to the Sisters and their pupils he was most delicate and scrupulous in accepting no presents, even on his feast day; and in these respects his example was important, as abuses have existed in such matters.

In 1875 Father Krautbauer was selected to succeed Bishop Melcher as Bishop of Green Bay, Wisconsin. He was already well known to the clergy and people of that diocese, and his appointment was cordially received by all. He was consecrated by Archbishop Henni, at St. John's Cathedral, Milwaukee, on June 29th, 1875, arrived at Green Bay on July 2d, and took possession of his see. The clergy and people turned out in joyous and imposing processions, and gave him an enthusiastic reception. He found a very poor wooden church, which became his Pro-Cathedral, and he commenced imme-

diately preparations for the erection of the fine Cathedral of St. Francis Xavier. He was a skilful and experienced business-man, was a veteran Church-builder, and had a competent and practical knowledge of architecture and kindred arts. His energy, good management, and success in building his Cathedral, and in building, enlarging, and renovating the churches of his diocese, were in keeping with his whole career. In 1876 he commenced active work on his Cathedral. On October 2d, 1876, he laid the corner stone, with solemn and imposing ceremonies, in the presence of his clergy and an immense concourse of people of all creeds, Catholics especially earnestly seconding his labors. By November 16th, 1879, the fine structure was so far finished that the Bishop blessed it and used it for divine service, and on November 20th, 1881, the Cathedral was finished and consecrated. On April, 1877, he paid his visit to Rome to the tomb of the Apostles, and was able to give a very satisfactory account of the condition of his diocese.

The destitute condition of the orphans touched his heart, and he undertook to provide an orphan asylum and home for them, while engaged with the work of his Cathedral. He purchased the fine property of the Ursuline Academy, in April 1877, together with its furniture and equipment, called the School Sisters of Notre Dame to Green Bay, and by June 29th they took possession and opened the Asylum, which was well sustained by the Bishop and his people, and, in the hands of the Sisters, proved such a success that within fifteen months the number of inmates increased to thirty-two, and thereafter the average number was between seventy and eighty. Two of the "orphans" deserve mention, a brother and sister, who, convinced of the merits of the institution, went to the Bishop and begged for admission; most superiors would have refused them admission at their ages, but the Bishop was too far-seeing to do that; he received them graciously and had them surrounded

with the consolations of a Christian home; they died in 1879, two months apart, the brother at the age of sixty-four and the sister at the age of sixty-three, and these "orphans of the Bishop" left bequests which not only paid the entire indebtedness of the asylum, but also sufficed to repair the chapel and other parts of the asylum. The institution is diocesan, no distinction of race or nationality is made, and the three first little boys received were half-breeds, and one of them is to appearances a thorough Indian. Besides some board rates, received from inmates, Bishop Krautbauer provided an ample support for the asylum from Church-collections, the surplus revenues of the cemetery, and alms offered for various dispensations. So good is the reputation of the institution, that families needing domestic help eagerly seek for these children, and will wait a long time for them to be ready for their discharge. Besides the fine site called the "Hill," on which the Asylum stands, a tract of six acres, two miles off, has been added to its advantages. At the death of the Bishop it contained ninety orphans. There is another asylum for Belgian children in Robinsonville, Brown County, under the care of the Sisters of St. Francis, and one for Polish children in Polonia, Portage County. The aggregation of people, congregations, and communities of distinct national origins has been regarded as necessary in the present state of our Church and nation, in order the better to preserve their Faith and Catholic traditions; but it is to be hoped that such expedients mark only the transition state and will finally merge in the universal adoption of one language and one national life. There is no nationality in the Catholic Church. It is at once local and universal.

At the time of Bishop Krautbauer's installation, the diocese contained sixty-three priests and ninety-two churches, the Servites representing the Religious Orders, with Servite Nuns, Ursulines, School Sisters of Notre Dame, Sisters of

the Third Order of St. Francis, the Sisters of St. Dominic, and Sisters of St. Agnes. The population comprised English speaking Catholics, Germans, French, Hollandish, Bohemians, Walloons, Polish, and Indians. Many congregations contained the representatives of several nationalities speaking their respective languages. Such contacts and mixtures of races and languages demanded the good judgment, experience, tact, and courage of Bishop Krautbauer to provide for their several wants and requirements. He labored earnestly and incessantly to supply them with schools, churches, and institutions, according to their necessities. He exerted himself to increase and extend the advantages of Catholic education, and his school system and schools were excellent. In the summer of 1883, he commenced the erection of a fine new convent for the School Sisterhood of Notre Dame, opposite the Cathedral, and had it finished and occupied the same year. He appointed Father Katzen, now his successor in the See of Green Bay, his Vicar-General, and in 1884 assisted him in building a beautiful new school house in the Cathedral parish.

The health of Bishop Krautbauer became impaired by his labors. In the fall of 1884 he attended the Third Plenary Council of Baltimore, accompanied by his Vicar-General, though he was then far from well. He returned in a very weak state, and finding the winter too severe for him, found temporary relief by going South; gaining at St. Louis considerable benefit, he returned home somewhat relieved. But again, in January, 1885, he went to New Orleans and spent a month of rest in that mild climate, and returned in February and resumed his ordinary work. Though a great sufferer during this and the preceding year, his friends and people heard so little from him about his health, that no alarm was felt. In December, 1885, his sufferings became more manifest. On December 16th, he complained of feeling ill, but worked in his

room as usual till after ten o'clock at night, and retired for the night. On the following morning, the 17th, as he did not appear as usual in his place, his room was entered, and the Bishop was found dead in his bed. He was buried in the Cathedral of St. Francis Xavier, on December 22d. Bishop Ireland of St. Paul delivered the English funeral oration, and Monsignor Batz pronounced his eulogy in German. Archbishop Heiss of Milwaukee performed the funeral service, which was attended also by Bishops Grace, Vertin, Flasch, Marty, and Borgess, and by the Right Rev. Alexis Edelbrook of Collegeville, Minnesota, and by a large concourse of priests and citizens, both Catholics and Protestants.

To the good School Sisters of Notre Dame we are indebted for most of the information given in this biography, and we will give the following tribute to the Bishop's private life and virtues in the Sisters' own words:—

"Of his persevering devotion let two instances suffice. He always kept a brass-bound crucifix, blessed for the hour of death, near his bed, to wear at night, as was customary with the Sisters. On the morning of his demise the crucifix was found suspended from his neck, and the face of the same, which was nearly worn off, showed the constant use he had made of it." * * * * * * One of the Sisters found on his table a book of Visits to the Blessed Sacrament, with mark at 16th day of the month of December, showing that, to the very last day of his life, surrounded by perplexing business cares, and in weak health, he had ever been regular and faithful, even in the smallest things."

MOST REV. NAPOLEON JOSEPH PERCHÉ, D. D.,

Third Archbishop of New Orleans, Louisiana.

Napoleon Joseph Perché was born at Angers, Department of Maine-et-Loire, France, January 10th 1805. In accordance with the old Catholic custom of the Continent no time was lost in having the child baptized, a ceremony which in this case was performed three hours after the child's birth, in the old Gothic Church of Notre Dame. His name indicates that his parents were clients of St. Joseph, and that they were admirers and adherents of Napoleon I. But it may be said also that the name of Napoleon selected for the child was not wholly political, for, when the first emperor was at the zenith of his power, question was raised as to whether any one bearing the name of Napoleon had ever been canonized, and, on diligent search among the most obscure records of the Roman Archives by a learned ecclesiastical antiquarian, a St. Napoleon was discovered. Young Napoleon Joseph Perché, it is said, while at his mother's breast, refused nature's sustenance, preferring the fruit of the vine, which is believed to give strength, vigor, and precocity, qualities which distinguished his life. He was sent at an early age to a school in the vicinity, and surpassed his elders by the wonderful progress he made in his studies and in the early development of his powerful mind and body. At the age of five years he could read and write fluently the French language, his native tongue, of which he afterwards was an eminent master by his exquisite grace and surpassing eloquence, for there were few French scholars his superiors on either side of the Atlantic. In 1818, at the age of thirteen, he began the study of philosophy, and

was actually a professor of that noble study at the age of eighteen, and, to the day of his death, the Archbishop preserved his treatise on philosophy, written in pure Latin. Among his pupils were several of the young nobility of La Vendée.

Precocious in mind as well as powerful in body, he is said to have been a fine specimen of a man. He resolved at an early age to dedicate his manhood and his best faculties to God, and entered that Alma Mater of great men, the Theological Seminary of Beauprean, in which he made and finished his theological studies with eminent distinction, and was ordained in the priesthood by his own Bishop, Monseigneur Montault des Isles. His first mission was at Murr, a small village near Angers, where his parishioners were difficult to manage, but the young Abbé Perché succeeded so well in his ministry among them and in overcoming their waywardness, that he caused them to love him, and for thirty years after his departure from their midst he was affectionately remembered and spoken of by them, as was proved by the following incident thirty years afterwards. A misssionary priest from the Archdiocese of New Orleans met the vicar of Murr, the Abbé Blotteau, who said to him: "Come and preach in our church." "What," replied the humble missionary, "I preach in your church! Just think of it! It is utterly impossible." "On the contrary," replied the Abbé Blotteau, "you have only to speak to the inhabitants of Murr of the Abbé Perché. Tell them he is your Archbishop, that you come by his order amongst them. His name is venerated by them. It will produce a magical effect; they will be touched; they will listen to you with the greatest attention and sympathy; the Abbé Perché is everything to them."

From Murr Abbé Perché was appointed to the parochial charge of Turquand, where his eloquence and zealous sermons proved equally successful. While thus engaged he visited the prison of Fontevrault, where the prisoners were

moved by a ready eloquence, skilfully adapted to their uncultured minds and souls, thus showing that he possessed an apostolic spirit, suited at once to the refined circles of the Academicians, the skeptical auditory of Notre Dame, and to those hardened hearts of criminals, those ignoble heroes of the criminal courts. Charged, too, with spiritual and general direction of several houses of the Sisters of the Good Shepherd, he at once saw their incomplete organization. Some of these houses were poor, others rich; they were separate and independent of each other, without a Mother-House and without a Superior-General, whose entire charge would produce the true religious spirit and the community-disinterestedness, which would make each house partake of the general prosperity and be less dependent on the ability of its local head. Through the influence of Abbé Vaure, after conferring with him, he succeeded in obtaining from Pope Gregory XVI. an arrangement by which all the houses should be subordinate and generally subject to a Mother-House, which should be under the direction of a Superioress-General, leaving, however, entirely free such houses as could not accept the new regulations, which were so wise and advantageous for the discipline of all. From this important reform the best results came; each house became united to a common centre, receiving therefrom the same tone, impulse, and ardor, impelling them towards their common end, which was Charity.

Bishop Flaget of Bardstown, Kentucky, visited France in 1836 with the desire of procuring missionary priests for his large and needy diocese. The young and ardent Abbé Perché was among the first to offer himself on this distant and laborious mission; and although Monseigneur Montault des Isles, Bishop of Angers, valued him as one of his best and most promising priests, he consented to give him up for the good of religion. Arriving in the United States in 1837,

Abbé Perché was a great acquisition to the Church of Kentucky by his zeal, energy, and eloquence. He was first stationed by Bishop Flaget at Portland. He addressed himself immediately to the mastery of the English language, which he acquired with remarkable quickness and accuracy; he could soon hear confessions, then preach with effect. He is next found engaged in religious controversy with opponents of the Church, for in those days it was impossible to avoid controversies which were thrust upon our clergy by frequent challenges from sectarian preachers; and as the Church was new to those people, to decline a challenge would have been regarded by them as a confession of weakness. He conducted his defense and explanation of Catholic teachings with marked ability and boldness. For more than four years he bore the privations, labors, and fatigues of a western mission, meeting courageously all the dangers to be borne in fording swollen streams, in traversing trackless and dark forests, and in encountering wild beasts. He lived the rude life of the intrepid pioneer, cheerfully sleeping wherever approaching night-fall found him, and often in the open air. His fervor and zeal increased with the difficulties and hardships of his new mission. To this day the older inhabitants of Portland testify to his untiring labors, his cheerful self-denial, the good results of his eloquent appeals. He built a church for his congregation, who were mostly poor; needing funds to pay for it, he went to New Orleans, and, with the permission of Archbishop Blanc, made an active tour of preaching and begging through that city, where his eloquence was most effectual. His first sermon in the Archiepiscopal chapel, and all his subsequent appeals, not only spread his reputation as a pulpit orator, but secured the entire amount he needed to pay for his church.

New Orleans became anxious to secure the services of so eloquent a preacher, Archbishop Blanc being one of his most ardent admirers. Before he left New Orleans that

noble Prelate suggested to the Abbé what good he could accomplish by his sermons in a City and State where French was so generally spoken, where the field was larger, the harvest more abundant, and the good to be accomplished greater and more sure. Having accepted the suggestion, he proposed to the good Bishop Flaget the plan, to which he too, with disinterested judgment and generosity, consented, for the good of the common cause of religion, though he felt extreme regret at giving up his best champion of the Faith. On his return and permanent residence in New Orleans his eloquence gave impulse to Catholic devotion, his labors to conversions, and his logic to the support of Catholic Faith. In addition to his regular missionary and parochial duties, he was almoner to the Ursuline Nuns, then, as at present, residing below the city; they were the oldest established female religious community in the United States. On one occasion the young Creole poet Roquette was one of his hearers; he had just published his *Savanes*, was gifted and ardent, educated and intellectual, and felt the force of the logic and eloquence to which he now listened. He called on Abbé Perché after one of his sermons and made a spiritual retreat of eight days under his guidance, which resulted in his leaving the world, entering the Seminary as a clerical student, becoming ordained as a priest and devoting his muse and his labors to religion. More difficult and conflicting work than this awaited Abbé Perché. A successive course of controversial contests demonstrated his abilities, his powers of attack and defense, and his triumphs over the opponents of his Faith.

But it was not long before the Abbé was called upon to act in defence of Catholic discipline and decorum, against opponents within the Church. In 1842, at the death of Abbé Morie, Curate of St. Louis' Cathedral, which was then under a Board of lay-trustees, the trustees attempted to exact from

Bishop Blanc the nomination of Abbé Anduze as his successor, acting upon the Protestant plan of the Congregations enjoying the right of selecting or "calling" the pastor. The Bishop refused his consent to this irregular and arbitrary choice, made in utter disregard and even contempt of his canonical authority. Hence came an open revolt, a prolonged schism, in which almost the entire population took sides, the press, the literary men, lawyers and magistrates, even the poets. Abbé Perché immediately sided with his Bishop, and was the one most powerful champion of the just cause. He waged an aggressive war on his adversaries and went into the combat determined to fight to the end and crush the schism. His powerful sermons and published articles gave no quarter, striking right and left, with boldness and courage, using all the legitimate resources of logic, authority, precedent, history, invective, ridicule, denunciation, and unsparing exposure. The more effectually to secure victory to the cause of the Bishop, he now founded a Catholic paper, *The Propagateur Catholique*, which then and ever since has proved an efficient aid to religion. Established at first for the express purpose of combating the schism, it did good service in the fray, and its columns teemed with powerful articles from the pen of the real editor, Abbé Perché, who modestly headed its columns with the announcement, "Published by a Society of Literary Men." The editorial charge was thus quaintly said to be "*a plural very singular.*" The schism felt his heavy blows and quailed under them, was finally crushed, and the Bishop was victorious. Thenceforth, the reputation of Abbé Perché was national. His labors, though confined mainly to the South, were felt in distant parts, and his triumph over trusteeism prepared the way for further victories over that evil system in other parts of the country. The high reputation he had won can be judged from the following incident: the Abbé Perché fell quite ill at Mandeville, in fact was considered

dying. It was reported in New Orleans that he was dead. The daily papers confirmed the report and published the most eulogistic obituaries. From North to South, from East to West, arose the voice of sorrow and panegyric. The Abbé enjoyed the privilege of reading this side of the grave his own obituaries.

Abbé Perché continued for twenty-eight years to perform the duties of Chaplain to the Ursuline Convent, directing their spiritual affairs, and advising in all their interests, spiritual and temporal, with prudence, energy, and mildness. Every year he preached in some of the churches of New Orleans a course of Lenten sermons with great good effect. He was always ready to preach or render other services to religion. He organized a Catholic Society to give those that loved religion a mutual support. He seemed contented to do good to souls in a quiet modest way, but in religious, social, and public life he was a man of strong convictions, generous impulses, and of unfailing benevolence. The following notice of his character is taken from a Southern paper at the time of his death:—

"If Abbé Perché sometimes sinned—and who has not—he sinned like the great Fénelon, through excess of charity. If he has been weak, his weakness has been an exaggeration of this quality, a good, an indulgence, a mercy, which in no wise restrained, but embraced all with the tenderest sympathy. His house, like his heart, was ever open to the unfortunate, who, therein, had the right of asylum, of refuge, guarded by his zealous charity. Thus he saved many a soul, well nigh shipwrecked, driven ruthlessly by the bitter waves of darksome despair, abandoned by all, mercilessly, helplessly.

"Thoroughly identified with the State of Louisiana, his adopted home, when the State, affirming its sovereignty, seceded from the Union, he encouraged secession. In politics he appeared to some rather a bold partisan, than a farseeing

publicist; rather a fiery tribune, than a wise statesman. He foresaw too far to be fully understood by them. But the important role he played in that terrible drama will never be forgotten by those with whom he sympathized and combated, even to a provocation of the rigors of the National Government; his paper was suspended, his liberty circumscribed, he himself threatened with exile. His convictions, however, and his courage, were unshaken in the presence of what he looked upon as an act of usurpation and despotism.

"Force of character as well as gentleness, formed in his nature a beautiful harmony. Thus did he admire and endeavor to imitate especially the gentle St. Francis de Sales, whose great firmness was hidden by his greater suavity. After many combats, painful labors, and so many signal services to the holy cause of the Church and of the diocese, came at last the recompense, if we can call new, heavier burdens a recompense. None save a bishop can tell the mitre's oppressive weight; none save a pope the tiara's crushing weight."

In 1870 the failing health of the saintly and venerable Archbishop Odin compelled that prelate to ask Rome for a coadjutor: he was then in Europe, doubted whether he could soon return to New Orleans, or, if so, an invalid, and he asked that Abbé Perché, for whom he entertained the highest respect and affection, be appointed; a request supported and urged by the clergy of New Orleans, which Pope Pius IX. readily granted; Abbé Perché was appointed coadjutor with the right of succession. The new Bishop was consecrated Bishop of Abdera *in partibus* at St. Louis Cathedral, New Orleans, May 1st, 1870, Bishop Rosecrans of Columbus acting as consecrator; Bishop Feehan of Nashville, now Archbishop of Chicago, and Bishop Foley of Chicago, were the assistant prelates. A grand procession escorted the Bishop elect from the episcopal residence, through the gay and

crowded streets of New Orleans, to the Cathedral. The ceremonies were most gorgeous and lasted four hours; three addresses were delivered, one in French, by Father Jobert of St. Augustine's Church, one in English, by Father Moynahan of St. John the Baptist's, and the third in German, by Father Thevis of Holy Trinity Church. The day was a general holiday. Before separating, Father Moynahan presented the Bishop with a fine horse and carriage, in the name of the clergy. Archbishop Odin died soon afterward at his native place in France, and Dr. Perché became Archbishop of New Orleans. He sailed for Europe, and in December 1870 received the *pallium* at Rome, from Pope Pius IX. Pope Leo XIII. subsequently compared him as a pulpit orator to the celebrated Bossuet.

Archbishop Perché returned to New Orleans in 1871, and was tendered a grand public reception, in which the City and officials, the clergy and laity took part, making it a public ovation. He knew the difficulties of his new office, the field was familiar to him, for he had been long a co-laborer in it, and its embarrassments were not unknown to him; but his courage had been tried before on many great occasions. He rendered now, as he had already rendered, as priest, important services to the Church and to religion in Louisiana. The visitation of his diocese was soon after undertaken, and though laborious and painful, was accomplished with characteristic energy and success. This duty he continued to perform throughout his episcopate with vigor and zeal, visiting not only cities and towns, but small villages and settlements. With a zealous and eloquent preacher like Archbishop Perché, these visitations were occasions of repeated and renewed religious exercises and revivals of faith and fervor, thus by his frequent sermons making his labor so much more exhausting. The current publications of his time give frequent and interesting accounts of his labors in this way, in New Orleans and

throughout the province, travelling from one point to another, sometimes stopping in the City, in passing, for a day, to officiate and preach, and sometimes only stopping for a few hours and then continuing his journey. In one account we read that the Archbishop "was received everywhere with the greatest enthusiasm, muskets were fired on his arrival near the different towns, and on several occasions he was met by troops of cavalry, who rode several miles to greet and escort him." To renew the faith among the Creole population was one of his most earnest endeavors.

He introduced into his diocese the Carmelite Order of Nuns. A third academy of the Sisters of the Sacred Heart was established; three other academies and thirteen parish schools were opened during his administration, and the Little Sisters of the Poor founded an asylum for aged colored people. The churches were increased by ten new ones and ten chapels and other stations, and considerable additions were made in the number of his clergy. In 1872 he instituted an annual religious service of thanksgiving for the victory achieved by the American army at the Battle of New Orleans, on January 8th, 1815, and wrote a beautiful circular on this subject.

In 1873 he erected and inaugurated, with appropriate and solemn religious ceremonies, a fine monument in honor of Our Lady of Lourdes in his metropolitan Church, and founded a Confraternity to perpetuate this devotion, and to be affiliated to the Arch-Confraternity of Lourdes. His circular on this subject is characteristically eloquent and devout. In announcing a Triduum granted by Pope Pius IX., he energetically protested against the usurpations by the Italian government of the rights and estates of the Church, and against the persecutions of Catholics in Germany by the Prussian government. He established in his city and diocese a Provincial Council of the Militant Union of the Cross, a society of laymen formed

to protest against the seizure of the Papal States, and to labor for their restoration. On January 12th, 1873, he held the Provincial Council of New Orleans, which was presided over by himself as Metropolitan, and attended by the suffragan bishops, Elder of Natchez, Martin of Natchitoches, Quinlan of Mobile, Dubuis of Galveston, and Fitzgerald of Little Rock. This was a most imposing and important assembly, and one fraught with great good to religion in the South. Canons of discipline and religious regulations were adopted, and the decrees of the Œcumenical Council of the Vatican and of the Council of Baltimore were promulgated. Under his favor and zealous co-operation, Thibodaux College and St. Mary's Commercial College were founded and opened. Having valiantly resisted the trustee system as represented by the Trustees of St. Louis Cathedral in the time of Archbishop Blanc, he successfully brought to a close the protracted litigation which grew out of the contest, and had the satisfaction, before his death, of receiving from the wardens of the Cathedral the deed conveying that and other ecclesiastical property standing in their name to him and his coadjutor. When we consider the uncompromising manner in which he fought and overcame the trustee system, it is certainly a high tribute to his mildness blended with energy that he retained throughout the respect and attachment of the members of the opposite party, and it was by his influence and popularity that the final good result was accomplished. Compared to Bossuet in his eloquence, he was also likened to St. Francis de Sales in his gentleness and charity. In 1883 he found that his vital powers were greatly impaired, and his health was failing. A removal to the country seemed at first to renovate his strength, but his return to the city caused a new loss of vigor and health. His latter years had been greatly embarrassed by the financial difficulties he had to contend with. His diocese had sustained great losses in the war, and the cost and losses of restoration

and repair had only added to an already large indebtedness, and to the embarrassment of the diocese.

The education of the clergy in France, owing to the means of support provided for the priests and the churches, necessitated no special training in business principles, methods and routine; hence Archbishop Perché, with all his brilliant talents and noble eloquence, was not an expert manager of the temporalities of the Church, and his advancing years and infirmities rendered his task now more difficult and embarrassing. Hence he saw the necessity for the assistance of a coadjutor; his request was gratified by the appointment of Dr. Leray, Bishop of Natchitoches, October 23d, 1879. Old age, rather than disease or even labor, had worn out his powerful constitution and frame. He had lived only for the Church, and it was her necessities that embarrassed him. His own life was frugal and simple, even austere, and all he had he gave to religion. After his return from the country to the city, in 1883, his health rapidly declined. He received the last sacraments with great devotion; his great will and strength of mind enabled him for some time to battle with approaching dissolution, and he was frequently able, by his will-power, to rise above the weakness of old age and discharge his labors with his former energy. But now all was over. In those last moments he was heroically calm and devout; responded to all the prayers; calmly made his will; pronounced his profession of faith, and then, as his Right Rev. Coadjutor Dr. Leray, Very Rev. G. A. Rouxel, Vicar-General, Rev. L. A. Chassé, Chancellor, and the other clergymen present came to his bed-side to receive his blessing all wept; but the dying Prelate, though deeply moved, was exteriorly calm and recollected in God. He blessed his successor, his clergy, the religious communities, and the laity of his diocese, and declared his unbounded love for them. Several days of unconsciousness followed, and Archbishop

Perché died on December 27th, 1883. His funeral was probably the largest, grandest, and most impressive that ever took place in New Orleans. The most distinguished citizens and the whole population united with the hierarchy in honoring his memory. He was buried in St. Louis' Cathedral, on January 8th, 1884, with the most solemn and august rites; General Beauregard acted as Marshal-in-Chief, and the committee of arrangements, consisting of the most eminent citizens of the State, acted as his assistants. Archbishop Elder and Manucy, Neraz, Gallagher, Janssens, and McCloskey of Louisville attended. Father Rouvel pronounced a warm eulogy on the deceased, and the funeral oration was pronounced by Archbishop Elder. From this address are quoted a few passages:

"He was a man who understood the excellence of a life devoted to serving God and laboring among his fellow-men for the sake of God. He labored for his fellow-men, and for their highest interests, the interests of eternity. He had, as you know, talents and acquirements beyond what are enjoyed by the most of men, and powers to succeed in any work he might have undertaken. He chose those works which increase the glory of God. * * * and in doing this he accompliehed great things for temporal benefit also. * * * * He wielded an easy and vigorous pen. * * * He aimed, and you know how successfully, at arousing his fellow Catholics against the usurpation of a few misguided men who, without God's authority, undertook to share in the management of God's Church.* * * Look at your many and beautiful churches; look at your schools; look at your religious communities; look at your asylums for old and young, your charitable societies, and your pious sodalities. I speak of what I know, for I have experience of it. How many of these things would exist, what life and vigor would they enjoy, if that tyranny against which he battled had continued and extended it usurpations?" The

Archbishop then lauded his zeal, his inspiration of others by his eloquence and example, his great learning and wisdom in difficult questions, his humility, his regularity at prayer and the duties of the priesthood, his daily meditations, his devotion to the Blessed Virgin, his simplicity of character, his charity, his industry and labors, his great mental activity and abilities, his love of his people and his great self-sacrifice. The *Morning Star* placed at the head of its column the following:—"In memory of Most Rev. N. J. Perché, For Fifty Years a Priest of the Church of Christ, For Thirteen Years Archbishop of New Orleans, Eminent as a Theologian, a Master in Literary Science, a Friend of the Press and Founder of the Morning Star, The Columns of this Paper are placed in Mourning."

MOST REV. FRANCIS XAVIER LERAY, D. D.,

Second Bishop of Natchitoches and Third Archbishop of New Orleans.

Francis Xavier Leray was born on April 20th, 1825, at Chateau-Giron, a small town in Brittany, France. At the early age of eight years he was earnestly engaged at study in one of the schools of his native town, and there he finished his primary studies, and made his classical course, finishing at eighteen. During the ten years he spent at the College of Rennes, he exhibited the characteristic traits of the Bretons, energy, labor, and perseverance. To his classical attainments he added a strong taste for music and for the culture of art generally. The cultivated youth was also religious and devout, and not only aspired to the priesthood, but, even at that early age, resolved to sacrifice his family and country for the American missions. He carried this resolve into immediate execution, and came to the United States in 1843, being then eighteen years old, passed through New Orleans to Indianopolis, and became attached to the diocese of Vincennes. After two years spent in the Theological Seminary of that diocese, he went to Baltimore and continued his sacred studies under the Sulpitians, whose congregation he joined. He was appointed prefect of morals and discipline, and under the presidency of Fathers Deluol and Raymond, he rendered efficient services in this capacity. Among the students from Louisiana under him were Hon. Don Caffrey, and Dr. Castellanos. In 1852 he accompanied Bishop Chanche to Natchez, and was ordained by him on March 19th, 1852, at the age of twenty-seven. It is said that his veneration for the priestly office and his humility caused him to decline ordination sooner.

He was subsequently appointed pastor at Jackson, Mississippi. Father Leray took a lively interest in the religious controversies of that day and section, and ably defended the Catholic cause. During the years 1853, 1854, 1855, and again in 1859, the yellow fever broke out, and he was indefatigable in the ministrations of spiritual and temporal relief to the plague-stricken, and did not spare himself, so that he took the fever and only by great care was saved. He also took the places of the sick and dying priests at the altar, and thus visited Canton, Vicksburg, Brandon, and other places, wherever a congregation was left destitute by the death of its pastor. In some instances, sufferers, abandoned by family and friends, found a nurse in him, and he performed for them the most menial and offensive offices, watching every opportunity of reaching the impenitent and of gaining their souls for God. His disinterestedness and charity gained the hearts of the people. He received, as a testimonial of the gratitude of the entire community, the present of a handsome gold chronometer, with the following inscription: "Offering to Rev. M. Leray by all the citizens of Jackson, for his devotion to the cause of humanity during the epidemic of 1853."

From Jackson, Father Leray was transferred to Vicksburg, where he served as a faithful pastor twenty years, having a considerable part of the time the spiritual care of all the Catholics living in the upper part of Mississippi, and the adjourning parts of Alabama and Tennessee. To these he added other labors. He built the first Catholic church at Vicksburg. While thus engaged, the civil war between the North and the South broke out, and few could have been placed in a more trying position. Before this calamity, in 1860, he had brought the Sisters of Mercy from Baltimore, and established them at Vicksburg. He now accompanied the male members of his flock to the seat of war, as a chaplain in the Confederate Army of the Tennessee, and during the disastrous vicissitudes

of those four years, he proved himself a true Christian priest, and the friend and father of the unfortunate, the consolation of the wounded and dying. He carried with him to the hospitals of Mississippi Springs, Jackson, and Shelby Springs, the Sisters of Mercy, who earnestly co-operated in good offices for the body and the soul. His courage and public spirit were unfailing. While his sympathies for the South were undisguised, he was scrupulous in conforming his action to the discharge of his spiritual and ministerial duties. Yet his action as a resident and sympathizer of the South did not escape the notice of the military authorities. After the fall of Vicksburg permission was asked of General Slocum for him to visit the sick at that place. "What," said the General, "allow Father Leray to go into Vicksburg? Why, I would sooner let in Forrest's Brigade." Yet, after the unsuccessful assault which General Grant made against Vicksburg on May 20th, 1860, and after a regular siege was instituted, that General found the influence of Father Leray a real power in bringing about the inevitable capitulation, which followed on the ensuing 4th of July.

He became Vicar-General under Bishop Elder, and proved his excellent business capacity by the services he rendered to the diocese of Natchez, especially during the absence of the Bishop at the Vatican Council. While thus engaged the See of Natchitoches became vacant by the death of Bishop Martin. The bishops of the Province of New Orleans sent to Rome the name of Father Leray as the most worthy for that appointment, and accordingly he was appointed Second Bishop at Natchitoches. At this time Father Leray was in Europe, whither he had gone for rest and recuperation after severe missionary labors for so many years. The See of Natchitoches, as he well knew, was a field of labor and privation, and it was only in the spirit of obedience that he accepted it. He was consecrated at Rennes, on April 23d,

1877, in the Cathedral of that City, by His Eminence, Cardinal St. Mark, Archbishop of Rennes, assisted by Bishop Hailandière of Vincennes, and Bishop Nouvel of Quimper.

This was the second visit he paid to his native country in thirty-three years, and was rendered necessary for the restoration of his health. The first news he received of his appointment was the reading of *l'Univers*, handed to him by one of the vicars in the parish Chateau-Giron, just after he had said mass. He was overwhelmed with such grief at the news that his emotion for a time almost caused him to swoon, but on rallying he said: "I am a sacrificed man; may the divine will be done." His episcopal arms, combining emblems of the Sacred Heart and of his native Brittany, bore the inscription, *Omnia in charitate fiant*, which his past and future life illustrated so well; his administration of the diocese of Natchitoches lasted only two years, which were years of labor, sacrifice, and charity, giving an impetus to religion; but in so brief a time he could leave no permanent monuments behind. Such, however, was the appreciation of his Metropolitan and of the Holy Father for his character, virtues, and services, that, when the former applied to Rome for a coadjutor in the then straitened condition of the temporalities of the Archdiocese of New Orleans, the choice fell upon Bishop Leray.

Leo XIII. appointed him coadjutor to Archbishop Perché, on October 23d, 1879, under the title of Bishop of Ginopolis, and confided to him the administration of the temporal interests of the Archdiocese, while he also retained the administration of the diocese of Natchitoches. His labors were now great, but he met them with courage and success. His good management and business experience improved the financial condition of the Archdiocese and reduced its indebtedness. He also visited in person the numerous and scattered missions of the two dioceses, administering confirmation, preaching, and direct-

ing the business interests of the parishes. While the condition of both dioceses was improved under his wise and energetic administration, his own health was impaired by his labors and by exposure to malaria in the unhealthy districts he visited and in which he labored. He allowed himself no rest while there was work to be done. He relieved his Metropolitan from all solicitude and labor.

On the death of Archbishop Perché, in December, 1883, Dr. Leray became Archbishop of New Orleans. He was invested with the *pallium* in St. Louis' Cathedral, New Orleans, in January, 1885, by Archbishop, now Cardinal, Gibbons, on which occasion Bishop Fitzgerald of Little Rock preached the English sermon, and Father Chatelain, of the Order of Mercy, the French sermon, while many cities sent deputations of priests and laymen to testify their veneration and affection for the new Metropolitan. In 1884, Archbishop Leray assisted at the Third Plenary Council of Baltimore, and it was acknowledged that he was in such assemblies distinguished for his wisdom, prudence, learning, and experience in ecclesiastical affairs. His efforts to relieve the financial condition of the Archdiocese of New Orleans were incessant. He deemed the situation sufficiently grave to justify the issue of a general appeal to all the dioceses and Catholics of the United States for relief and assistance, which was published in the cities of the North and South. The effort to reduce and extinguish the debt of the Archdiocese greatly engrossed his labors and thoughts, and while his success was encouraging, much remained to be accomplished, and in the meantime his health was impaired by his anxieties and cares. He was a good administrator and executive, fearless and untiring, and his plans have since to a great extent been approved by experience and successfully carried out. He was a man of fine attainments, a brilliant conversationalist, and, while active in his duties, he avoided all praise. Not only

were the finances of the Archdiocese improved and its debt decreased; new works and enterprises were undertaken and put in successful operation. In the diocesan statistics the item of female academies and parochial schools, which in 1884 stood at thirty six, in 1887 was raised to seventy, and academies for boys and free schools were increased from 15, in 1884, to 40, in 1887, and the aggregate number of scholars from 9,000 became 11,000 in that short time, thus showing what Dr. Leray accomplished for education.

The health of Archbishop Leray had for several years been failing. The hardships and ordeals of the civil war had already told upon him before he was appointed a bishop, for he had served actively as a chaplain throughout the war, was in the battle of Shiloh, the two battles of Jacksonville, of Oxford, of Holly Springs, of Raymond, part of the siege of Vicksburg, and in the battle of Chickasaw; he was several times taken prisoner, and each time released. His labors during this trying period were those of a minister of peace and good will. The labors of the episcopate exhausted his remaining strength. He found, at the beginning of 1887, the necessity for a coadjutor, and went to Rome to pay his visit *ad limina*, and to arrange for a coadjutor and other diocesan interests. Before leaving home he addressed a touching letter to his priests and people, filled with good advice, invoking their prayers; in it he spoke of "the extinction of the diocesan debt as the great aim of his episcopate." He arrived at Rome on June 28th, and for some time devoted himself to the business of his diocese. He was received by the Holy Father, Leo XIII., on July 8th, with great kindness and sympathy, and was profoundly touched by his encouragement. He hastened to his native parish of Chateau-Giron for rest and restoration. He received many attentions in his native country. His Eminence, Cardinal Place, appointed him an honorary canon of his Cathedral at Rennes. At the general

assembly of the old students of St. Martin, at Rennes, he was made honorary president, and, though suffering greatly in his health, he attended and took part in the ceremonies of the reunion. He also presided over the ceremony of blessing the new statue of the Blessed Virgin at the famous pilgrimage sanctuary of Notre Dame, at the great gate of the City of St. Malo. The part he took in the reunion of St. Martin's, and the beautiful response he made at the banquet, in reply to a toast in his honor, were his last public acts and words. He had suffered for many years with rheumatism; a complication of diseases now had set in, and he failed rapidly. During his sojourn in his native place he had, while ill, exerted himself to meet the wishes of his friends, whom he did not acquaint with the extent of his sufferings and weakness, in attending and taking part in public affairs and religious and social ceremonies. He studied to spare others all trouble on his account, and appeared well, even while suffering great pain. He died on September 23d, 1887, at Chateau-Giron, and received distinguished marks of veneration and honor, in his last moments and in his funeral, from the civil and ecclesiastical authorities of the province and diocese of Rennes. He was buried at his native town, with all the honors of the Church. His memory was venerated, and every tribute of respect, esteem, and love was paid in New Orleans and in the South generally, on the announcement of his death.

RIGHT REV. JOHN QUINLAN, D. D.,

Second Bishop of Mobile, Alabama.

Bishop Quinlan was born at Cloyne, County Cork, Ireland, on October 19th, 1826. He commenced his studies at the school of Mr. P. Reardon at Middleton, a few miles from Cloyne. His father was a respectable tradesman, and died when John was very young. The latter, at the age of eighteen, came to the United States, was affiliated to the Diocese of Cincinnati, and was placed by Bishop Purcell as a student at the College of Mt. St. Mary's of the West, where he commenced his course of philosophy and theology, in both of which studies he was remarkable for his diligence and capacity, and surpassed all his class-mates. He subsequently continued his ecclesiastical studies with equal success at Emmittsburg, under Dr. Elder, now Archbishop of Cincinnati. In 1853, he was ordained a priest by Archbishop Purcell at Cincinnati, his fellow-student Richard Gilmour, now Bishop of Cleveland, being also ordained at the same time. His first mission was at Piqua, Ohio, where he performed parochial and missionary work faithfully for about two years, and was then summoned to Cincinnati, where he became assistant to Rev. James F. Wood, pastor of St. Patrick's Church, afterwards Archbishop of Philadelphia. Dr. Wood, who was a good judge of men, entertained for him through life the highest regard and friendship. Father Quinlan was recognized by all as a man of superior attainments, and Archbishop Purcell, appreciating his faithful services, appointed him superior of his Alma Mater, the College of Mt. St. Mary's of the West. In addition to his general duties as head of this Institution, he

filled the chairs of philosophy and theology. In all these positions he constantly advanced in the good opinion of all.

When the See of Mobile became vacant by the death of Bishop Portier, the Prelates assembled in the Provincial Council of New Orleans, together with Archbishop Purcell, united in sending his name to Rome for that vacancy, and the Holy See appointed him. His departure from Cincinnati was greatly lamented by all. He was possessed of a clear, strong, and logical mind, and great eloquence, had acquired valuable experience on the missions, combined a good knowledge of the theory of Church music with its practice, was, moreover, an eloquent and impressive speaker, wielded a ready and able pen, and was noted for his charity, humility, and manly virtues. Hence his loss to the diocese of Cincinnati was so universally regretted.

Repairing to New Orleans, he was consecrated by Archbishop Blanc at St. Louis' Cathedral, on December 4th, 1859. The occasion was one of great splendor and pageantry, and was conducted with all the enthusiasm of the Southern character. The procession from the episcopal residence to the Cathedral was a striking one, headed, going and returning, by the New Orleans Battalion of Artillery, followed by the Society of St. Vincent de Paul and the Association for the "Propagation de la Morale Chrétienne;" then came the acolytes, the children of the sanctuary, twenty priests, the Vicar-General of Mobile, the chaplains, prelates, deacons of honor. Near the Cathedral the Battalion of Artillery formed double lines, through which the ecclesiastical procession passed into the edifice, in which the array of ecclesiastics in the sanctuary, in their canonical vestments, formed a fine contrast to the officers, staff, and artillery-men of the Battalion outside the sanctuary railing and in the body of the Church. Dr. Purcell preached in English on the "Divine Mission of the Episcopacy" and Bishop Odin, afterwards Archbishop of New

Orleans, preached in French on "The Supernatural Character and Authority of the Episcopal Office." On December 11th, Bishop Quinlan took formal possession of his see and was solemnly installed in the Cathedral. Archbishops Blanc and Purcell, and Bishops Elder, Wood, and Lynch, a numerous body of priests, the Catholic lay societies, and citizens formed the procession and took part in the ceremony. Pontifical High Mass was sung by Bishop Quinlan; Archbishop Purcell preached on the Immaculate Conception, and gave an accouut of the life of Bishop Portier and paid a fine tribute to the services, character, and virtues of Bishop Quinlan. Bishop Lynch preached at vespers, and Bishop Elder at the evening service. On the following Monday a committee of laymen in the name of the Catholics of Mobile called upon the new Bishop and presented to him an address of welcome and congratulation, and on the same day another committee called and presented him with a fine horse and buggy.

One of his first visits was to the Visitation Convent, where he was cordially welcomed with honors by the community of good Sisters and their pupils. In this institution were living, as members of the Sisterhood, Mrs. Jerusha Barber, wife of the Rev. Virgil Horace Barber of the Society of Jesus, and his daughters. On the conversion of the Barber family, by proper ecclesiastical dispensation, the father and son became priests and members of the Society of Jesus, and the mother and daughters became religious. While the formal reception at the Convent was in preparation, Bishop Quinlan was prompted by his thoughtfulness and goodness to go to the infirmary to see and console Mrs. Barber, then on her death-bed. The Bishop greatly consoled the venerable nun by giving a special order for the chaplain to administer to her the holy viaticum more frequently than is usually allowed in such cases. At the funeral of this devout nun the Bishop celebrated Requiem Mass, assisted by his Vicar-General and other priests.

In accepting the appointment for Mobile, Bishop Quinlan accepted the cross; for the diocese was not in a flourishing condition, either in its finances or in its equipment of priests and institutions, churches, and schools, notwithstanding the long and struggling efforts of Bishop Portier, for the devastations of the Civil War were at hand, impoverishing the dioceses of the South. There were only twelve churches and fifteen Catholic schools, only eight secular priests, and ten Jesuits, making eighteen in all. With the exception of the college aud several missions in Alabama, the missionary work of the State of Alabama and West Florida was done by eight secular priests. Bishop Quinlan, after making his first visitation of his diocese, consulting his priests and forming such plans as circumstances suggested, visited Europe, in May, 1860, to obtain priests, educators, and other relief for his needy district. He was received with great kindness and affection by the Holy Father; he visited Ireland, and returned to Mobile in July, accompanied by eleven ecclesiastical students. He did not obtain much relief in other respects, either from Europe or from the cities in America he visited on his way home. He visited on his return southward his old home of St. Mary's in Cincinnati, where he blessed the two large bells of St. Augustine's, giving on that and other occasions an opportunity to his old friends to listen to his eloquence. In the midst of his own poverty, Bishop Quinlan felt deeply for the afflictions of the Holy Father, and in 1859, one of the first acts of his episcopate was to assemble the Catholics of Mobile, clergy and laity, in meeting at the Cathedral to propose resolutions of sympathy for the Pope, and to set on foot a movement for collections of money to be sent as a testimony of their love. In January, 1861, he received a beautiful and touching letter from Pius IX., thanking him and his priests and people for being generous to him when they were suffering from poverty at home. His

efforts to restore and build up a prosperous ecclesiastical establishment for Mobile immediately gained the admiration of his flock, as appears from a published letter from Mobile, in April, 1860;

"You will be glad to hear we are all delighted with our new Bishop. He is all we could wish for in a good Bishop. He has already, in a few short months, secured himself the love, confidence, and affection of a devoted and generous people, to whose best interests he has, ever since his installation, manifested the most thorough devotion. His course of Lenten lectures in our Cathedral drew the largest crowds ever seen in these parts, not only our own people, but an unusual number of intelligent Protestants. All seemed highly delighted, instructed, and edified. Under his auspices there dawns a bright prospect for the speedy completion of our noble Cathedral. It is already vigorously resumed."

The plans of Bishop Quinlan for the religious and educational advancement of his diocese, and the hopeful anticipations of his flock, were prostrated by the civil war, and during that trying period the heart of the good Bishop was almost broken by the sufferings and misfortunes of his people, to whom he was so warmly attached. The great disasters which ensued entailed new and heart-rending duties on the Bishop and his priests, and he and they sacrificed themselves for their flocks. After the battle of Shiloh, Bishop Quinlan hurried to the field of suffering and death in a special train, and administered to the spiritual and temporal wants of the soldiers and officers of both armies. Several of his priests were sent to the more pressing duty of serving the spiritual wants of the Catholic soldiers in the Confederate armies, sharing the perils, sufferings, and privations of war, while ministering to the wounded and sick on field and in hospital. The Churches at Pensacola and Warrington were destroyed during the war, and many of the congregations were scattered and broken up. The

disasters of the South resulting from the war bore heavily upon the indebted Church of Alabama.

Scarcely had the war ceased when Bishop Quinlan began the herculean task of restoration and even of expansion. As early as 1865, the great war ceased, he undertook to build a fine church in the suburbs of Mobile, in the "Orange grove," and though failure seemed eminent, the Bishop and the pastor he appointed, Rev. T. J. Murphy, did not stop short of success. The churches of Pensacola and Warrington were rebuilt, using for this purpose the only money he was able to save from his own salary. At Selma a handsome Gothic church was built, which, an Alabamian writing to a New Yorker said, "was handsome enough to adorn Fifth Avenue." Other ruined or dilapidated churches were rebuilt or restored; the churches of St. Patrick and St. Mary were built at Mobile, and churches established at Huntsville, Decatur, Tuscumbia, Florence, Cullman, Birmingham, Eufaula, Whistler, and Three Mile Creek. Not a congregation in the diocese was neglected, and all felt the inspiration of his eloquence and zeal in their churches and in their assemblies. Not only did he make laborious visitations throughout the diocese, but he gave missions in various parts and delivered able and learned courses of lectures on the doctrines of the Church. Many unworthy Catholics were turned from their evil courses, and many unbelievers and Protestants were converted. Spring Hill College, which later was destroyed by fire, was rebuilt by the Jesuit Fathers, who found in him a firm and valuable friend, so zealous in his efforts to restore and build up religion and education that he was spoken of as the "Apostolic Bishop." The fine Cathedral of the Immaculate Conception, which Bishop Portier had founded in 1838, and dedicated in 1850, was an object of his special interest; there was expended on it, since its erection, the sum of twenty thousand dollars in stuccoing and painting the exterior, enclosing the square with iron railings, the con-

struction of new windows after the great explosion of 1865, the completion of the altars, and other important improvements. He undertook its entire completion, and travelled through the Northern States, preaching for this purpose and for the general relief of his Church in various large cities, where his eloquent appeals drew large collections from charitable congregations. In October 1873, while thus engaged at Albany, New York, he met with a severe fall, which fractured his kneepan and confined him to his bed and in doors for nearly a month.

In 1868, he assembled the male members of all the congregations of Mobile together, to the number of six hundred, in his Cathedral, and warmly and eloquently addressed them in behalf of the orphans of his diocese; he formed them into a society for the support of the orphans, in which the members and all others enrolled contributed fifty cents a month for this great charity; in this society the Bishop accepted the presidency, and the society contributed fourteen thousand dollars annually to the good cause. He organized and executed in Mobile one of the most brilliant and successful ovations ever witnessed in this country, the celebration of the Silver Jubilee of Pope Pius IX., which was participated in by the Bishop and his priests, by the civic and military authorities and regiments, and by the citizens generally. Admiral Raphael Semmes, of the late Confederate Navy, and commander of the Sumter and Alabama on the high seas during the Civil War, who was an earnest and sincere Catholic, was selected as orator of the day and pronounced a speech remarkable for its eloquence, research, Catholic loyalty, and devotion to the Holy See. The solemn ceremonies with *Te Deum* were performed in the Cathedral, Bishop Quinlan presided, and at the close gave the Papal Benediction. We have before us two Pastorals of Bishop Quinlan, one dated June 2d, 1874, on the Devotion to the Sacred Heart and Pilgrimage to the Holy

Shrine of Our Lady of Lourdes, and the other, dated on the Feast of the Most Holy Trinity, 1875, on the General Jubilee proclaimed by the Pope in 1875. Both these interesting documents are eloquent, learned, and devout, full of touching appeals to the piety and zeal of the faithful.

Bishop Quinlan was active and wise in the councils of the Church. He was, after Archbishop Perché, the most prominent figure in the Provincial Council of New Orleans, and after the introductory remarks of the Archbishop, he delivered the great sermon of the Council, in which he reviewed the past and present of the Church in the Province, paid a fervid tribute to the deceased Archbishops Blanc and Odin, referred to the waste places made by the war, the growth of materialism and irreligion since that dreadful national scourge, and contended that the Catholic Church is the only institution capable of dissipating error and establishing true Christian morality in the South, illustrating his discourse by ample and exhaustive references to the history of the Church in all ages. Besides the first visit he paid in 1860 to the tomb of the Apostles and to the Holy Father, he went at the call of duty several times afterwards to Rome. He attended the canonization of the martyrs of Japan, China, and Corea, on the 29th of June, 1867. In 1869 he attended the Council of the Vatican, and was an earnest sympathizer in all the deliberations and decrees of that august body. In April, 1870, he returned to Mobile from the Council, having been granted permission by the Holy Father to return home on account of the urgent needs of his diocese. On his arrival at Mobile, which he had endeavored to enter unannounced, without ceremony, to put no one to the slightest trouble, his priests and people, who had watched his movements and defeated his humble wishes, gave him a grand reception at the depot, with a procession through the streets of Mobile and at the Cathedral. The address, delivered by Dr. Fournier in behalf of the diocese, paid the highest tribute

to the virtues, the generosity, the services, and learning of Bishop Quinlan. The Bishop responded with deep feeling and eloquence, reviewed the public proceedings of the great Council, and sharply reproved and refuted the numerous calumnies and misrepresentations, with which the non-Catholic press and pulpit were then teeming, to the prejudice of the Pope, the Council, and the Church.

In 1881 he again visited Rome in the interests of his diocese, leaving in November and returning the following January. It was during this visit that he contracted a severe cold, which developed into pneumonia, and to these maladies was added the Roman fever, which he caught on the Campagna, so that his health was completely undermined, and he returned home with a broken constitution. Failing to derive any relief from medical remedies, he visited New Orleans on December 31st, 1882, and became the guest of Father Massardier. But he was disappointed in the result. His work had been a good and saving one for his diocese, for not only had he rebuilt its churches, greatly increased their number as well as that of the priests, but he had also established schools, introduced the Sisters of St. Joseph and the Sisters of Mercy, and one of the last acts of his administration was the invitation he gave to the Order of St. Benedict to assume charge of the missions of Alabama. He grew worse at New Orleans, and by March, 1883, his pains were so intense that he was compelled to take to his bed. His Vicar-General, Dr. O'Callaghan, was summoned to his bed-side; the dying Bishop recognized and blessed him, and through him blessed all the clergy and laity of his diocese; after that he prepared for death, spending all his time in prayer, repeating almost constantly the holy names of Jesus, Mary, and Joseph. He received the last sacraments with the utmost devotion, and expired with perfect calmness and resignation on March 9th, 1883. On the following morning a solemn Pontifical Requiem Mass was

celebrated in St. Louis' Cathedral at New Orleans, at which Archbishop Leray officiated, assisted by a large body of the secular and regular clergy, and in the presence of a large and sorrowing congregation, and on the same day, at noon, his remains were carried in a special train to Mobile, where they were received by priests and people with the most profound grief and respect. In his humility he directed his remains to be buried under the main entrance to his Cathedral, in order that the people entering the church might trample on them; this request was complied with. Dr. O'Callaghan attempted to address the people on the arrival of the remains at the Mobile Cathedral, but his emotion choked his speech, and all he was heard to say was, "I know that your love for the departed Bishop will not allow the church to be vacated day or night until his remains are put in the dust from which they were created." His remains were lying in state for three days, reverently visited by many thousands of people. Archbishop Leray presided at his funeral and celebrated the Pontifical Requiem Mass, assisted by the Bishops of the Province, the clergy and laity of the diocese. The procession was composed of the public officials of the United States at Mobile, the State and City military and civic societies, and the manifestation of feeling was so great that it was like a public tribute to the Church as well as to the distinguished virtues and labors of the deceased.

RIGHT REV. DOMINIC MANUCY, D. D.,

Vicar Apostolic of Brownsville, Texas, and Third Bishop of Mobile, Alabama.

Dominic Manucy was born at St. Augustine, Florida, on December 20th, 1823, his father being on his paternal side of Italian, and his maternal side of Irish, extraction; his mother being Spanish on her mother's side. The family settled in Florida before the American Revolution and while Florida was under the rule of Great Britain. He was sent to Spring Hill College, near Mobile, and made his studies both collegiate and ecclesiastical under the Jesuit Fathers conducting that favorite seat of learning in the South, and was ordained a priest by Bishop Portier of Mobile, on August 15th, 1850, the Feast of the Assumption.

Towards the close of the year 1850 he was sent on the Florida Mission, stationed at Warrington, West Florida, and built the first church and pastoral residence of that place. In the Spring of 1853, he was stationed at Appalachicola, where he labored assiduously, for over two years. His mission in West Florida, then a part of the diocese of Mobile, gave ample evidence of his priestly and missionary qualities, his zeal, energy, business management, and success. The Bishop needed the valuable services of such a priest at the Cathedral of Mobile, and he was accordingly stationed there and did good service to religion in that City, until the breaking out of the Civil War, between the States, in 1861. His missionary life at Warrington was severe and taxing. Deprived of all luxuries and many of the necessaries of life, travelling from place to place on the arduous and distasteful task of begging

for means to erect a church and rectory, he met the great difficulties of his position with unfailing courage and cheerful perseverance. At the remote station of Appalachicola, he was shut out from friends and acquaintances, from the comforts and advantages of more modern and progressed methods of life, and from association with his fellow priests. Yet his labors were zealous, and his disposition cheerful, willing, and devout.

In 1861, on the breaking out of the war, he was made pastor of St. Vincent's Church, Mobile, and served this important mission during the severe and trying ordeal of the strife. In January, 1865, he was stationed at Montgomery. Promptness and cheerfulness in accepting the missions and the labors assigned to him by his Bishop, loyalty and obedience to the Church and legal authorities, qualities indispensable to a good priest and virtues which adorn the priestly career, were conspicuous in the life of Father Manucy. Men who know how to serve and obey are the men best suited to command and to administer high trusts and offices. And so it was in this case; for, after serving faithfully and nobly in Montgomery for ten years, he was deservedly called to the episcopal authority.

The vast diocese of Galveston, Texas, was divided in 1874; the diocese of San Antonio was formed out of it, and also a Vicariate Apostolic was formed out of the large territory lying along the Rio Grande. The population was sparse and uncultivated and had received few or no additions from immigration, owing to the heat of the climate and the peculiar nature of the country, its exceptional occupations and inhabitants, the district being occupied by people of Mexican origin, living in scattered ranches and subsisting by raising and attending vast herds of cattle. The people were Catholics, whose religion had suffered greatly from the prevalence of infidel doctrines prevalent in Spanish America, and

ignorant, bigoted, and degraded Americans. Father Manucy was chosen for this difficult and uninviting field, and from obedience he accepted the burden. One universal voice of approval of the choice was heard from all that knew the man, and few knew the extraordinary difficulties of his new duties. He was consecrated Bishop of Dulma *in partibus* by Archbishop Perché, at the Cathedral of Mobile, on December 8th, 1874. After spending two months in preparation and planning the work before him, he went to Brownsville, in February, 1875, and commenced the arduous labor of organizing the Vicariate and establishing religion upon a firm and enduring basis. He found that the people generally had no fixed homes, no domestic life, no firesides, but led a roving life, attending flocks and herds for others and seldom their own. Their lives were disorderly, irregular, and full of hardship at one extreme, and self-indulgence and pleasure-seeking at the other extreme. The new Bishop saw, with his good and discerning mind, that the best, if not the only way to reach them and win them to faith, religion, and morality, was to follow them, move with them, and to live a life as roving and as hard as their own. This he did himself, and by his exertions and good example, and through the religious spirit infused by good example, succeeded in finding others willing and able to undertake the task. The following account of his mission in Texas is from the pen of Bishop Manucy himself:——

"I found six secular priests in the district and about twelve Oblate Fathers. On the 9th of March, 1884, I received the Papal Brief, transferring me to the See of Mobile, which I took charge of Passion Sunday, March 30th.

"The labor of the Vicariate is very arduous and very discouraging. Yet. with the aid of the society of the Propagation of the Faith of France and the personal exertions of Bishop and priests, we succeeded in building nine churches, mostly small, and maintaining the faith among a very ignorant

and indifferent people, who have for the most part no fixed home, and are leading a nomadic life. I ordained five priests in the time that I was in the vicariate.

"That district of country, especially the one lying between the Nueces and the Rio Grande, is as much a missionary country as is Asia or Africa. With abundant means one could do something for the rising generation; but the means are not to be had from that class of Mexican people. The Faith is neither understood nor appreciated by the people on the Mexican frontier, and as a rule they will make no sacrifices for its advancement.

"They have their children baptized and confirmed in infancy, and when they have done that, they imagine they have done all their duty towards them. Whatever Christian instruction they may receive after, is due to the constant exertions of the missionaries, and not to any care on the part of the parents. Such is the rule; I do not mean to assert it is without exception. As to educating the masses in Catholic schools, it is next to impossible; for we have no means of establishing them generally, and these people, to save fifty cents or a dollar a month, prefer to send to the public schools. The few who will aid the Catholic schools are not numerous enough to maintain those schools, especially the schools for boys, on a good footing."

With the assistance of the Oblate Fathers, the five priests he ordained, and the Religious Sisters, Bishop Manucy accomplished much for the poor Church of his Vicariate, and he made the moral desert bloom, at least here and there in oases, with fruits and flowers. He also attracted to the desolate vineyard the Sisters of the Incarnate Word, at Corpus Christi and Brownsville, the Ursuline Nuns at Laredo, and the Sisters of Mercy at San Patricio and Refugio, where they established academies, and also maintained free parochial schools for girls, and in some cases for young boys. The College of the Oblate

Fathers at Brownsville and a boys' school at Laredo afforded education for the more advanced boys. It is surprising to see what this zealous and laborious Bishop accomplished with so little means; he brought the Vicariate into a good and encouraging state, and laid the foundations of religion and education on a fair basis; had the means been forthcoming, he could have done much more. The Society for the Propagation of the Faith in France was the chief benefactor of this old but retrograded Catholic commonwealth. As it was, he assembled the Catholic population, about forty thousand, in twenty-four churches and chapels, for religious services and instruction, which were given by twelve good priests led on by their chief pastor.

Though the labors of the Texan frontier were most onerous, so well had Bishop Manucy performed them, that he was regarded by the Holy See as able to bear a double burden. On the 9th of March, 1884, he received the Papal Brief appointing him Bishop of Mobile, and successor to Bishop Quinlan, without, however, relieving him of the Vicariate. But now Bishop Manucy had spent his strength on the missions of Texas, and when he came back to Mobile as its bishop his health was wrecked; but he cheerfully and bravely assumed the task, as he had gone to every post of duty through life, however difficult it might be. On March 27th, 1884, Bishop Manucy was solemnly installed as Bishop of Mobile. Received at the depot, on his arrival, by the Catholic Knights and a Committee of arrangements composed of the first citizens of Mobile, he was seated in a handsome Berlin coach drawn by four white horses, and escorted by a rejoicing procession and throngs of citizens to his Cathedral, where the entire body of the clergy received him. He was presented to the congregation there assembled, by Very Rev. C. J. O'Callaghan, who said, "He is no stranger to you. He has labored long and well amongst you, as a faithful, sincere, and

devoted priest, and now he has come as Bishop, crowned by and chosen of God, not of his own selection, but selected by Him who at the first chose his twelve apostles. He needs no recommendation from me. His character is as bright, and as pure, and as holy, as the sky that hangs over us." A beautiful address from the laity was then read, and a true southern welcome was extended to the worthy prelate. In this fine address interesting allusions were made to the antiquity of the Church of Mobile, which, in the days of its union with France and Canada, was called "Fort St. Louis of Louisiana." The following interesting and hitherto ignored fact in the history of the Church of Mobile was brought to light through the oldest authentic document connected with the annals of Alabama, preserved in the archives of the Cathedral, and read during the address to the Bishop at his installation, and of which the following is a translation:—

"I, the undersigned, priest and apostolic missionary, certify to all whom it concerns, that, in the year of salvation one thousand seven hundred and four, the eighteenth of the month of September, by virtue of the Letters of Provision and Collation granted and sealed the twentieth of July of last year, whereby Monsignor, the illustrious and most Reverend Bishop of Quebec, erected a parochial church at the place known as Fort St. Louis of Louisiana, and gave the care and pastorate of it to Mr. Henry Boulleau de la Vente, Apostolic Missionary of the diocese of Bayeux, have placed the said priest in actual and corporal possession of said parochial church and of all the rights thereunto belonging, after having complied with all the ceremonies strictly required, to wit: the entering of the church, the sprinkling of holy water, the kissing of the main altar, the fingering of the missal, the visit to the Most Holy Host of the Altar, and the ringing of the bells; at the which possession I certify that no one offered obstacle.

"Given at the parochial church of Fort St. Louis, the day,

month, and year above named, in presence of Jean Baptiste de Breville, lieutenant for the King and commandant of said Fort, Pierre de Boisbriant, major, and Nicholas de la Salle, notary and acting commissary of the Navy.

(Signed,) Davion, Breville, Boisbriand, De La Salle.

The Magnolia Grove near the City of Mobile is still pointed out as the spot where this ancient parish church stood, and the rock on the Mississippi, which bears the name of Davion, is the only monument raised to the memory of that illustrious martyr, the first pastor of Mobile. The Bishop's reply to the addresses was beautiful in its simplicity, alluding in touching terms to his advent to Mobile when a youth, his ordination by Bishop Portier, his noble predecessors, and the priests of the olden times, of whom he was the sole survivor, and he accepted the people to his heart as his children and gave the benediction.

Bishop Manucy was now pastor of the Cathedral, Bishop of Mobile, and Vicar Apostolic of Brownsville. He found the task of administering the diocese of Mobile with its financial embarrassments, and of providing for its necessities, even more difficult than that of the missions of his Vicariate, especially with his impaired health, and although he undertook the task with courage and vigor, he soon found he could not carry the burden. On June 17th, and July 10th, 1884, he wrote to the Cardinal Prefect of the Propaganda, asking to be relieved of the See of Mobile and giving as his reasons for his request his weak health, which made it impossible for him to manage the heavy indebtedness on the diocese. On August 9th, Cardinal Simeoni wrote to the Bishop, urging him to remain in charge and to struggle with the difficulties which he, the Cardinal, knew were serious. The Bishop again wrote on September 3d, asking to be relieved; the Holy Father accepted his resignation on September 27th, and this was communicated to him by Cardinal

Simeoni by letter of October 9th, 1884. Bishop Manucy was appointed administrator of the diocese of Mobile by Archbishop Leray of New Orleans on October 30th, 1884, and in this capacity and as administrator of the Vicariate of Brownsville he attended the Third Plenary Council of Baltimore. His appointment as administrator of the diocese of Mobile was confirmed by the Holy See on January 8th, 1885, until the election of a new bishop.

While Bishop of Mobile, he remained in charge of the Vicariate of Brownsville pending the appointment of a new Vicar-Apostolic. After the acceptance of his resignation as Bishop of Mobile, he was re-appointed Vicar-Apostolic of Brownsville, on February 7th, 1885, with the title of Bishop of Maronio, on February 10th, 1885. Bishop Manucy, in seeking relief from office, was actuated by a high sense of honor, being unwilling to remain the incumbent of offices whose duties he felt himself unable to discharge, and preferred to divest himself of power and station. He acted, too, with characteristic modesty, telling no one of his resolution, and yet accepting all necessary appointments *ad interim*, in order that the administration of religious and ecclesiastical affairs might not be impeded or stopped. He remained at the episcopal residence of Mobile in order to transfer the diocese to his successor, the Right Rev. Jeremiah O'Sullivan, and his last appearance in the Cathedral was at the installation of the latter on November 1st, 1885, which was an effort of great energy and will-power in one so ill as he was, and one purely prompted by his goodness and amiability of character, and his desire to bestow upon his priests and people his last benediction. While preparing to turn the diocese over to his successor, he was struck down with disease; he lost no time in adjusting the affairs of the diocese and vicariate, and his own; he made his will, by which he left a few bequests to his brother and his sister, his pontifical paraphernalia to his successor

in the Vicariate of Brownsville, and all his other property to his successor as Bishop of Mobile. He spent all his remaining time in prayer, meditation, and preparation for death. Performing all his duties to within a month of his death, he was then compelled to take to his room. Only once after the installation of his successor was he able to say mass, and this was at the Asylum, among the innocent orphans and pious Sisters to whom he was so much attached. For two weeks before his death he was confined to his bed, and he devoutly united with his confessor and constant attendant, Father Winkelried, S. J., in all the religious exercises. Great affection and sympathy were felt and shown for the dying prelate in his great sufferings by his successor, priests, and people, and every effort was made to console and comfort his last hours. He requested that no pomp should be displayed at his funeral.

He died on the 4th of December, 1885. Ordained a priest and consecrated as a bishop, both on the Feast of the Immaculate Conception, it was only a few days before that Festival that his death occurred. He was buried in the Cathedral on December 7th, and his funeral was attended by Archbishops Leray of New Orleans, Gibbons of Baltimore, now Cardinal, and Bishops O'Sullivan of Mobile, Gallagher of Galveston, and Janssens of Natchez. Many marks were given, of love for the deceased, from prelates, priests, and people, and the funeral sermon by Father McKiniry was an eloquent tribute to the virtues, labors, character, learning, and charities of the deceased. Bishop Manucy was a man of varied learning, of unbounded zeal and labor, of pure and unsullied life and character, strictly ecclesiastical, loyal at once to his Church and to his country; his name is held in benedition and love in the South, and especially in the dioceses he served so well and faithfully.

RIGHT REV. AUGUSTUS MARY MARTIN, D. D.,

First Bishop of Natchitoches, Louisiana.

Augustus Mary Martin was born in Brittany, France, a district which gave so many noble priests and several saintly bishops to the United States. His parents had him educated with the best advantages of academic and classical training, and more especially for the holy ministry. After a thorough course also of philosophy and theology, he was ordained priest at Rennes. He was distinguished for his gentle and unassuming manners, and yet his distinguished abilities became well-known, and his reputation as a learned and zealous priest well established in his native country. He was appointed and discharged faithfully the duties of chaplain of the Royal College of Rennes. It was while thus engaged, in 1839, that he encountered the Right Rev. Celestine de la Hailandière, himself a Breton, who had been appointed and consecrated Bishop of Vincennes, Indiana, in place of the saintly Bishop Bruté, another Breton, then lately deceased. Father Martin, moved by the fervid appeals and forcible solicitations of the Bishop, resolved to take the step which he had always desired, and volunteered for the laborious mission of Indiana. He was then thirty-nine years of age, but his heart possessed the zeal and enthusiasm of youth. Bishop Hailandière having collected a colony of several priests and a number of clerical students, Father Martin was appointed by him the superior, and took charge of them in the journey to Vincennes. He was also entrusted by the Bishop with large stores of sacerdotal vestments, sacred vessels, books, and other ecclesiastical property for Indiana missions. Having discharged his duty

faithfully, by conducting his companions and delivering the property entrusted to him at Vincennes, he awaited and welcomed Bishop Hailandière on his arrival with further aid for the large and needy diocese. Having served in the mission of what was then a wilderness, he was appointed pastor of the Cathedral of Vincennes, discharged the duties of that position until 1843, and was an able and faithful assistant of the Bishop. He was also appointed Vicar-General, and during the absence of the Bishop in Europe he had charge of the affairs of the diocese as administrator. He attended the first spiritual retreat of the clergy, and the diocesan synod celebrated during the first week of May, and Father Martin's name was first on the list of clergymen attending. He was a faithful co-laborer and sympathizer with Bishop Hailandière in his efforts to build up the diocese of Vincennes, showed his great kindness of heart in his earnest and sympathetic action in favor of the persecuted and slandered priest, Rev. Father Weinzœpflen, and as administrator in the Bishop's absence he gave permission to him to join some religious order, by which he would be freed from secular cares, and secured against further calumnies. He spent six years in the active and laborious missions of Indiana.

After the acceptance of Bishop Hailandière's resignation of the See of Vincennes, in 1845, he was appointed administrator. His failing health and the severity of the Indiana climate compelled him to return to France to repair his health, broken down by labor and fatigue. He now sought a more genial climate and was received as a missionary in the diocese of New Orleans, in 1846, and served actively and zealously in the missions of Louisiana. As soon as he had become acquainted with the mission work of the diocese he was stationed at St. Martin's Church at Attakapas. In 1847, he was pastor of St. Joseph's, East Baton Rouge, St. John's at the Plains, and St. Magdalen's at Manchac. He

was appointed chaplain to the Ursuline Convent at New Orleans, where his experience of such duties, his prudence, and judgment were of great avail. He was subsequently appointed pastor of St. James' Church. He was a zealous missionary, laboring untiringly for souls, while at the same time he won their affection. Wherever he served, his name is cherished with feelings of gratitude and love. He looked upon himself as the servant of all, and he never hesitated to perform the most painful duties, even though called upon at the most unreasonable hours. His kindness and amiability won the hearts of his people, and he effected great good among them by his example and charity. At every station the flock was anxious to keep him permanently as their shepherd. He gained also the respect and friendship of his fellow-priests. Archbishop Blanc had a high regard for him and bestowed upon him his confidence and friendship, for he found him useful and faithful in every duty. The Archbishop appointed him his Vicar-forane. In 1849, Archbishop Blanc sent him to Natchitoches, with the powers of Vicar-General, in order that he might evangelize that part of Louisiana, which afterwards became his diocese. In all these callings he was a man of zeal and labor.

In 1852, The Plenary Council of Baltimore recommended the division of the diocese of New Orleans into two dioceses, and the new diocese of Natchitoches, comprising the northern part of Louisiana, north of the 31st degree, was erected.

The choice for the new bishopric fell upon Father Martin as the most worthy, and he was consecrated First Bishop of Natchitoches by Archbishop Blanc, assisted by Bishop Portier of Mobile, and Bishop Van De Velde of Natchez, at St. Louis' Cathedral, New Orleans, on December 31st, 1853. His flock was a scattered one, had but imperfectly preserved the customs and traditions of old Catholic settlements, and was for so many years the most remote from the centre of religious

activity, New Orleans, that it needed such special missionary and religious attention as only a local ordinary could bestow. Ancient Catholic traditions were not vividly maintained, for Natchitoches had been established as a French military and trading post as early as 1717, and from time to time a priest had served the mission there. It was also near the Spanish mission of St. Miguel at Adayes, founded, in 1715, by the venerable Father Anthony Margil de Jesus, and the soil of Louisiana had been watered with the blood of Catholic martyrs. In more modern times a church had been dedicated to St. Francis, in 1826, at Natchitoches. The diocese needed organization, equipment, and laborers, and Bishop Martin had a serious work before him, the difficulty and importance of which he fully understood and appreciated. There were only five priests in the diocese and seven churches, and these were to supply the religious needs of a population scattered either in small settlements or individual families and plantations at long intervals apart. The condition of the negro population, all at least nominally Catholic, was more necessitous than that of the whites, their masters, who were greatly responsible for the depressed condition of religious interests. The only educational institution, indeed it was the only Catholic organization of any kind, was a convent of the Sacred Heart.

Bishop Martin, fortunately, had no emigrant population to provide for, and his greatest struggle was to supply the spiritual wants of a native population, long allied to the Church, but not zealous. He labored incessantly to give his people churches, schools, and priests, for his diocese might be said to be destitute of all. It would be difficult to give a detailed account of his twenty-two years of episcopal service. For he had no time or opportunity to preserve the record of his works. His diocese contained a Catholic population, such as we have described, of twenty-five thousand, with only seven

poor churches and four priests. He was not discouraged by the difficulties of his situation. He returned from time to time to France and obtained recruits for his destitute diocese, the priests of the other sections of this country and those coming from other English speaking sections being unwilling to ally themselves with so uncomfortable a mission, and one subject to epidemic visitations. He obtained from Brittany some heroic priests, and the exalted character of these true Levites was shown when the plague of the South visited Shreveport, for then some of these brave priests from Catholic Brittany rushed to the relief of the people, and sacrificed their own lives in their charity. Shortly after his appointment he applied to the Congregation of the Daughters of the Cross at Tréguier, in France, with whom he was well acquainted, for an affiliation of their Sisters for his diocese. Ten Sisters responded to his call; they arrived in New York in November, 1855, proceeded at once to Louisiana by the way of St. Louis, and opened their first house at Mansura, in the parish of Avoyelles. Their Mother-House is now at Fairfield, near Shreveport, and they have several useful and successful academies and convents in the diocese. So pleased was the Bishop with their first colony that came over under good Mother Mary Hyacinthe, that he applied for another colony the next year and obtained five more Sisters. These sailed from Havre on November 11th, 1856, and the next day the bursting of the boiler, and the flames that enveloped the ship, imperilled the vessel and all on board; the good Sisters, in the presence of all, fell upon their knees, recited the *Salve Regina*, and implored the mercy of Heaven through its Queen; the flames were soon extinguished, the ship was again at sea, after some delay, and made a successful voyage. These Sisters founded their house at the Isle Brevelle, which accomplished much for religion, education, and charity.

Bishop Martin erected and dedicated the Cathedral of the

Immaculate Conception. He also established a diocesan seminary, and founded Societies of the Propagation of the Faith and of the Holy Childhood. In 1866 he attended the Second Plenary Council of Baltimore, and the Council of the Vatican. He also introduced to his diocese the Sisters of Mercy. He was a warm supporter of the Holy See in the troubles which followed the seizure of Rome by the Italians, and he addressed to the Catholic Militant Union of the Cross an able and noble letter, encouraging, stimulating them to union with the Holy See, and in their objects of the Society and its struggle to secure the restoration of the Estates of the Church. He was one of the signers of the remonstrance addressed to Bishop Dupanloup at the Vatican Council against his opposition to the definition of the Dogma of Papal Infallibility. One act alone of Bishop Martin is sufficient to show that he was a true and apostolic priest, and shows his great desire for the salvation of souls and for the diffusion of education: we allude to the request he made in 1866 of the Ladies of the Sacred Heart to establish at Natchitoches a school for colored girls, without distinction of religion or sect. This school is no longer in existence, but it would be impossible to estimate the value of its services and labors, had the Sisters been able to continue its great and good work for the last twenty years. Bishop Martin made great efforts to increase the number of his churches, priests, and schools, and encouraged the erection of churches and schools wherever there was a prospect of their success. His results were great, considering his sparse and scattered flock, containing throughout its whole expanse only as many Catholics as a single parish in New York City often contains, for he left at his death more than sixty churches and chapels, thirteen regular parishes, nine convents, and twenty-four zealous priests, of whom it was said that they were "ready to sacrifice all for Christ." Of the Bishop himself it was well said, "truly this holy man's life was full of days."

Bishop Martin's health and strength were greatly impaired by his labors and sacrifices, and in 1875, when seventy three years old, his friends saw that he needed rest and relief. He refused to listen to their requests that he would take repose, and though he had labored in the ministry fifty years, he was "filled with the fire of youth and burning with a desire of laboring for God." In September of that year his debility and sufferings became very severe, and on September 26th, when he had appointed to confer Orders on some of his new subjects, he was scarcely able to perform the task, and was again urged to rest; but he went on with his work, and on this occasion remained in the Church even after he had discharged these offices, attending to other exhausting labors from an early hour until noon. He had overtaxed his strength, and on Wednesday, the 29th, his debility and sufferings prostrated him; his priests and friends came to his side, he received the last sacraments with great devotion and fervor, and expired on that day peacefully, resignedly, and without a struggle. Bishop Martin was venerated and beloved by the entire population without distinction of creed, and all the citizens of his episcopal City came to take farewell of his mortal remains, and to express their repect and sorrow. It is not often that a church, crowded with all classes of the community, attending the funeral of a public man, resounds with sighs and sobs, and is sprinkled with tears; such was the scene witnessed at the funeral of Bishop Martin. His praises were on every lip; his name is held in benediction in the South.

RIGHT REV. ANTHONY DOMINIC PELLICER, D. D.,

First Bishop of San Antonio, Texas.

Anthony Dominic Pellicer was born at St. Augustine, Florida, in the year 1825. He was a descendant of the brave and patriotic leader of the Minorcans of Florida. When the English took possession of St. Augustine, in the last century, the Franciscans and most of the citizens passed over to Cuba; the new comers seized all, expelled the Indians from their villages, and turned the parish church into a place of Protestant worship. Soon after this, however, an English gentleman, named Turnbull, brought over to Florida a colony of Greeks and Spaniards, from the Island of Minorca, who founded and settled New Smyrna, where they erected a church and secured a priest of their faith; but finding themselves oppressed and wronged by Turnbull, they rebelled, and, headed by Signor Pellicer, one of their number, who was the grandfather of the subject of this biography, they marched to St. Augustine, to redress their wrongs. Here they revived the Catholic Faith, and re-established religion, and most of their descendants are still there. He and Bishop Manucy were descended from the same ancient Minorcan stock of Florida, were cousins, and had similar lives and histories. These worthy young men were from their earliest years pious and devoutly desirous of devoting themselves to the sacred ministry. Young Pellicer made the same academic course of study at Spring Hill College with his cousin, from 1855 to 1857. Thence he went to New Orleans and studied at the Seminary of that place about eight months, in 1857, and towards the close

of that year returned to Mobile, and at Spring Hill College studied philosophy and dogmatic and moral theology. An old professor of Spring Hill College writes: "he was remarkable for his good judgment, his most exemplary life and gentlemanly deportment. He earned the esteem, not only of the professors and other inmates, priests of the house, but also of many students, with whom he came in contact." On August 15th, 1850, he was ordained priest by Bishop Portier, together with his cousin, Father Manucy. The following notice of these two excellent and worthy ecclesiastics, though inaccurate as to dates, correct in the main facts and appreciation of their characters, is from Dr. O'Connell's *Catholicity in the Carolinas and Georgia*:—

"The present generation has rejoiced to witness the consecration of two worthy priests, and their elevation to new sees, Right Rev. Dr. Pellicer and Right Rev. Dr. Manucy—the first as Bishop of San Antonio, and the second as Vicar-Apostolic of Brownsville. They are the first natives of Florida who received the episcopal order or the priesthood, descending from the times of the martyred missionaries. They are cousins, about the same age; were born at St. Augustine about 1822 (1825), educated at Spring Hill College, ordained about 1846, (1850) by Dr. Portier, and after having discharged all the offices of honor and trust, and done their share of priestly work, were consecrated in New Orleans by Archbishop Perché, December 8th, 1864 (1874). Fitted by both language and association for the respective positions among a population partly English and partly Spanish, a more suitable selection could not be made among all the clergy. Its wisdom was applauded, and their appointment was greeted by the universal acclammation of the faithful. Zealous, learned, and devoted to missionary duties, they shine as twin-stars on the Southern Borders of the domain of the Church, and fling the light of fervor and Catholic discipline far west of the boun-

dary. Bishop Pellicer was among the first band of pilgrims who crossed the ocean and laid the sympathy and veneration of the American Church at the feet of the august prisoner at the Vatican."

After his ordination, Father Pellicer was appointed pastor of St. Peter's Church, at Montgomery, Alabama, where he won golden opinions and sincere affection, by several years of devoted service. While on this mission, he also visited and ministered to the Catholics at Wetumpka, Tuskigee, White Creek and Lowndesborough. He went to Montgomery almost immediately after his ordination. He found there a very small congregation, no parochial house or school. The church was an old frame building of small proportion, and very dilapidated. For several years he had to reside in a small room over the sacristy, and take his meals at a boarding house, or hotel. As soon as he saw the way opening, he commenced the arrangements and collections for better church-accommodations, and soon commenced the erection of a commodious and handsome brick church. He exhibited excellent judgment as to the wants of his congregation, and the means and methods of supplying them. The people were proud of their pastor, and of their new church, and contributed generously towards its erection, and for the payment of the debt thus contracted. But the Catholics were few and poor, and the struggle was a severe one for them and for the pastor. The latter devised every possible means of raising funds in such ways as to distribute the burden as generally and equally as possible. He had fairs, concerts, lectures and entertainments of various kinds, and his great popularity in the community drew Protestants as well as Catholics to sustain his efforts.

Having tried all measures at home he now resolved to go on a begging tour, the most unpleasant work for priest or bishop; he visited Mexico; and as he was well acquainted with Spanish

he met with a ready and generous response; but by visiting Mexico in those days and having dealings with it, he risked not only his life but also his hard earned treasure. On one of his journeys in the interior of that troubled country, the stage in which he was a passenger was attacked by twelve robbers, all mounted and armed. It was his fortune to be in company with two Americans, and an Irishman whose revolvers proved more than a match for the horse-pistols of the robbers, who, after a furious attack, were compelled to retreat, leaving two of their companions dead by the roadside. After all his labors and troubles he had the misfortune of losing all his collections; a revolution broke out in Mexico before his cheque could be cashed in New York, and no funds were on hand to pay the draft. Undaunted by these experiences, Father Pellicer undertook another begging tour in Cuba, where his success was great and thus relieved him of his embarrassments.

His success in gaining souls was even greater. Gifted with a singularly agreeable and winning disposition and courteous manners, he succeeded in drawing all hearts, and in winning back unworthy Catholics to their faith and the practice of their religion, and in making many converts from Protestantism, among the most educated and influential Southern families. In this way, which is the best way, he greatly increased his congregation. Having paid for his new church, he next erected a parochial residence, and then a fine school with ample accomodations for all the boys and girls of the parish. One of his parishioners at Montgomery has written to us:—

"During his long residence at Montgomery he sustained, among all classes of people, a character the most exalted and unblemished. I think he was one of the most beautiful characters I ever met. He had an innocent kind of nature that drew every body towards him, was easy to be pleased, and always interested in anything that seemed to please you. He had a wonderful faculty of becoming acquainted and making

friends. He never went off on a journey that he did not make fast friends of many persons he casually met, and who, in many cases, did him valuable service."

His success in Montgomery placed him among the front ranks of the clergy, so that, when Father McGarahan, the Vicar-General, began to fall into bad health, Bishop Quinlan called Father Pellicer to Mobile and placed him in charge of the embarrassed finances of the diocese, and appointed him rector of the Cathedral. He was also one of the Bishop's Council. On the death of the Vicar-General, Father Pellicer was appointed, in 1867, to that important office. He discharged these duties with signal ability, and greatly relieved the finances of the diocese. He perfected the organization of the Cathedral parish, increased its devotions and societies, and made it one of the best congregations in the country. While improving the finances of the diocese, he embarked in new works and enterprises of religion and charity requiring large sums of money, without increasing its debt. It was thus that he built the very fine orphanage for boys, and paid the debt on it almost immediately. He was also able and ever willing to see that Mobile did her share towards the relief of the needs of the Church Universal, and the diocese under him contributed its quota of Peter-Pence, to the relief of the Holy Father. So also, as was witnessed by the author when he visited Mobile in 1865, immediately after the war, in company with the President of the American College at Rome, Father Pellicer, in the midst of the desolations of the late conflict, extended substantial aid towards the support of that national institution abroad. Then as ever his fine appearance, open and becoming face, courteous and noble bearing, his great generosity and noble simplicity, completely captivated us, as it did all who saw him. During the War he served in the Confederate Army as post-chaplain, was unremitting in his attentions to the sick and wounded, and administered comfort

and consolation to all. His truly Christian conduct impressed many not of his faith, and his good example first, and his lucid explanations of the Faith in the second place, gained many converts to the Catholic religion. Three hundred converts sought his guidance.

After the war Father Pellicer continued to serve as pastor of the Cathedral of Mobile under Bishop Quinlan, and afterwards also as Vicar-General and member of the Bishop's Council, until 1875. His relations to his flock and every member of it were most amiable and exemplary, recognizing in every one of them, whether exalted or humble, a Christian, invested with a rightful position in the economies of God's Church, and entitled especially to the recognition and respect of the pastor. His life as a priest, and as a man and citizen, was not only above reproach, but in an eminent degree edifying and consistent. Every word, act, look, and gesture, filled as they were with refined courtesy and gentle consideration for others, became an act of Christian charity.

The Holy See created the See of San Antonio, Texas, by Bulls of September 3d, 1874, and Father Pellicer was at the same time appointed its First Bishop. He was consecrated at the Mobile Cathedral by Archbishop Perché, on December 8th, 1874, and after a touching farewell, worthy of such a pastor and such a flock, he repaired at once to his See and commenced an episcopal career of great labor, hardship, and privation. His diocese embraced that part of Texas which was situated between the Colorado and the Nueces Rivers, contained about forty thousand Catholics, thirty-five priests, and seven churches, a college at San Antonio under the Brothers of Mary, an academy conducted by the Ursuline Nuns, a hospital and orphan asylum under the care of the Sisters of the Immaculate Word, eighteen parochial schools under the Sisters of the Immaculate Word, Sisters of Mercy, Sisters of the Immaculate Conception, and Sisters of Divine Providence. As religion

had been planted in Texas by the Venerable Antonio Margil and his brethren of St. Francis in early Spanish days, Bishop Pellicer was like a second apostle to renew the culture of an ancient vineyard. He arrived at San Antonio on December 23d, and took possession of his See on Christmas day, amid the rejoicings of the people of the Alamo City and surrounding country, and Very. Rev. C. Moynihan of New Orleans preached an eloquent installation sermon. Having no episcopal residence of his own, the Bishop shared the house of the Very Rev. T. Johnston of St. Mary's Church. Bishop Pellicer won all hearts by his exemplary life and daily virtues, by his zeal, and his labors. In the first year, with small resources, he added to the presbytery of St. Mary's an extension containing a suitable residence for himself. In this year, too, he made a thorough and laborious visitation of his large diocese and sparsely scattered flock, travelling in a wagon or on horseback, and often sleeping on the open prairie, thus acquiring a detailed knowledge of the diocese and of the Catholic people, settlements, and families, and their needs. His efforts to supply churches, priests, schools, and asylums were arduous and fruitful. His visitation disclosed to him the heavy task he had undertaken in his efforts to supply the spiritual needs of such a population, amongst whom five different languages were in daily use by the different nationalities. Travelling was not only painful and exhausting, it was dangerous. In the second year of his episcopate the influence of his labors were visibly felt everywhere in this vast and wild region. He gave a new impulse to religious, educational, and benevolent works. He established at Victoria St. Joseph's College and Diocesan Seminary, and during his short administration ordained ten priests. He built new churches and chapels, and commenced new parochial schools, with the aid of his faithful clergy, who were greatly attached to him and emulated his zeal. He visited Rome in 1876 to make his report of the work done, and

returned to his labor with renewed zeal. Institutions and religious orders already in his diocese he greatly encouraged and fostered, and he gave special care to the orphans. At the time of his death his diocese possessed thirty-eight priests, fifty churches, eight stations, six ecclesiastical students, twenty-five parochial schools, and a Catholic population of forty-eight thousand. The diocese was organized and its foundations laid on a good basis.

Several years before his appointment as bishop, Dr. Pellicer was suffering from severe symptoms of diabetes, for the relief of which he paid as many as three visits to the healing springs of Waukesha, Wisconsin, but without more than temporary relief. On March 20th, 1880, a carbuncle made its appearance on his neck, and so the sufferings of years culminated in his death. He continued his labors, officiated Holy Thursday and Easter Sunday, and soon afterwards took to his bed. All who saw him in his last sufferings admired more than ever his exalted virtues. His resignation was perfect, his patience untiring, and his piety most touching. He died on April 14th, 1880, universally loved, venerated, and lamented. He was buried under his Cathedral of San Fernando; his funeral was attended by his cousin, Bishop Manucy, a large number of priests and citizens, and a detachment of soldiers from the United States barracks.

HIS EMINENCE JOHN CARDINAL McCLOSKEY, D. D.,

First Bishop of Albany and Second Archbishop of New York.

John McCloskey was born in Brooklyn, New York, March 10th, 1810. His parents were both natives of the County of Derry in Ireland. They immigrated to this country a few years before his birth, and brought with them moderate but sufficient means to start themselves in a modest retail business, which they did in the City of Brooklyn, then a small town of not quite four thousand five hundred inhabitants, and not possessing a Catholic Church. Even New York then possessed not quite a hundred thousand inhabitants and only two churches, St. Peter's, a moderate brick church in Barclay Street, and old St. Patrick's Cathedral, in Mulberry Street, which was then known as "The New Church out of Town." So few and scattered were the Catholics of New York City, that High Mass was celebrated alternately in the two churches, the omitted church having to be closed at the hour of High Mass in the other, in order that the latter might have a sufficiently numerous congregation. This was during the episcopate of Dr. Connolly.

John McCloskey was led on Sundays by the hand of his good Father or Mother to the shore of the East River, before Brooklyn or New York had a dock or even a wharf, and, crossing in a row boat on the old horse ferry, attended Mass at St. Peter's. There, too, he was baptized by the Jesuit Father Anthony Kohlman, who, together with another distinguished Jesuit, Dr. Benedict Joseph Fenwick, afterwards First Bishop of Boston, and Father Peter Mallou, assisted

Bishop Connolly in the parochial work of the City. A warm friendship matured between the good fathers of Barclay Street and the McCloskey family. Young John was pious and studious beyond his years. Sent to school at an early age, he was remarkable for his gentleness of manners and character, his piety, and studiousness. Retiring and modest, he always stood at the head of his class.

Through the friendship of his family with Father Fenwick, it was his parent's intention to have sent him to Georgetown College, and had this plan been executed, it is probable that the gentle and plastic character of young McCloskey would have tended to his joining the Society of Jesus. But the course of events was turned in another direction. Mr. McCloskey, the father, had acquired a comfortable competency. He died in 1820. The good mother was solicitous for her son's health, which from infancy was not very robust, and this circumstance, supported by the recommendations of friends who had sons there, determined her to send John to Mt. St. Mary's College, at Emmittsburg, Maryland, where the more open country, and higher lands, it was thought, together with the robust "roughing" which boys at Mt. St. Mary's in those early days had to undergo, would build up for him a stronger constitution. Before he was twelve years old, but yet advanced in his studies beyond his years, he went to Mt. St. Mary's College, in the fall of 1821. He went through the full seven years course of studies, and was distinguished for his zealous and studious application, his gentleness and sweetness of disposition, for his solid piety and characteristic modesty. He frequently related in after life, with marked enjoyment and glee, many amusing incidents and anecdotes of his school days, and a number of his former schoolmates bearing the weight of years came with joy to see him receive the honors of the cardinalate or to his funeral. His naturally delicate constitution did not strengthen at Mt. St. Mary's, for he was

always a weak boy, and many anecdotes are related by his schoolmates, some of whom are priests now, how they worsted him in their boyish encounters. His health was, moreover, enfeebled by several accidents. One occurred at Mt. St. Mary's and nearly proved fatal; one of his boyish adventures led him to a farm house in the country, and in his amusements a great log fell upon and rolled over him and he was taken up insensible, severely hurt. Afterwards, while Bishop of Albany, he met with an accident in a railway car, which injured him severely and confined him to his room and house for several weeks. Both these accidents shocked and impaired his nervous system, and probably laid the foundation of the disease, *paralysis agitans*, from which he suffered so much during several years before his death. He mastered the curriculum at Mt. St. Mary's, took a high position in all his classes, and was greatly respected and beloved by all his teachers and companions. In 1828 he graduated with the highest honors and returned to his mother's house, which was then in West Chester County, near New York City.

He deliberated long and maturely at college and at home, as to a choice of a state of life; some grave words of one of his companions, Rev. Dr. Pise, had made a deep impression on his mind, but had not settled his choice. Further consideration, prayers, and consultations of the wise and good finally determined him to devote his life to God and religion. He seemed from the beginning as one marked out for the sanctuary. In 1829 he returned to Mt. St. Mary's, as an ecclesiastical student, and for four more years he studied the higher branches of philosophy and theology under such able, pious, and learned men, as Dr. Dubois, who afterwards preceded him in the episcopal chair, and Dr. Bruté, the accomplished and saintly Bishop of Vincennes. He waxed strong in wisdom and learning, in virtues and self control. His contemporaries, then in the zenith of their greatness and

usefulness, were such illustrious men as Clay, Webster, Calhoun, Hayne, Preston, Benton, and Wright, in the senate, and Wirt, Pinckney, and Choate at the bar. From the pulpit, he listened to the eloquence and fervid appeals of such clergymen as England, Hughes, Powers, Pise, Purcell, Hitzelberger, Sourin, McCaffrey; and such impression and culture were thus derived, guided by the fine training of a Bruté and Dubois, that Dr. McCloskey became, and always ranked as, an accomplished pulpit orator. But during these years he acquired even greater gifts in the increased virtues, which through life adorned his character.

Having finished his theological course he returned to New York and was ordained a priest by his old preceptor, Dr. Dubois, then Bishop of New York, assisted by the Rev. Dr. Powers, at old St. Patrick's Cathedral, on Sunday, January 12th, 1834. He was the eighteenth priest ordained in the diocese of New York. The Bishop had designed the young and accomplished priest for a professor's chair at the new college he was planning to establish at Nyack, on the banks of the Hudson. Father McCloskey, in order the more thoroughly to prepare himself for such duties and for the general duties of the priesthood, at his own request was sent to Rome, to continue even yet more thoroughly his ecclesiastical studies. He reached the Eternal City early in 1835, spent two years in assiduous study, and attended the lectures of the Roman College, or Gregorian University, under such learned and famous professors as Perrone, Manera, and others of like repute. Here he had for fellow students such divines as Fathers Passaglia, O'Reilly, and others of equal note in after life. At Rome he enjoyed the great advantages presented by that city in those days especially, when Rome was entirely papal and ecclesiastic, and the centre of learning and art. Father McCloskey here enjoyed the converse and friendship of the students of the English College, then under Dr. Wise-

man, afterwards Cardinal Archbishop of Westminster, of the Irish College under Dr. Cullen, afterwards Cardinal Archbishop of Dublin, of the Propaganda under Monsignor de Reisach, afterwards Cardinal Reisach, of the Roman Seminary, and other institutions of learning.

There were few Americans who possessed such numerous acquaintances of different races, men of learning, rank, and distinction in the various countries of the civilized world, who, although students like himself when he knew them in Rome, became afterwards, like himself, pre-eminent in the Church or in the State. He profited much and solidly from the advantages he enjoyed. For, though he never affected learning in any period of his life, and was not by habit distinctively a student or scholar, he was all this in a broader sense; that is, in the sense in which character is formed, and judgment enlightened and matured by the absorption and assimilation of learning of varied and useful kinds. He was quiet, retiring, and unassuming; not given to volunteering his opinions and advice, and inclined to avoid society and contact with the world. Yet, whenever circumstances of duty, zeal, or accident brought him in contact with men, either in ecclesiastical councils or in secular life, he was clear in his knowledge, lucid in his judgment, forcible in presenting his views, consistently tenacious and eminently useful in promoting a sound and safe solution. Although he was in the world, he was not of it. Secular and civil affairs received but little of his attention, and his acquaintance, though large throughout Europe and America, was almost exclusively among Catholics. Churchman as he was, the influence of his character was confined almost entirely to religious and ecclesiastical circles. He was almost a recluse from the world, and did not possess that robust health, restless activity of mind and body, and natural energy of character, which, under somewhat similar circumstances, have made Cardinal Manning almost as

prominent as a citizen, as he is active as a churchman. His social qualities, however, were of a superior order; he was a welcome guest in noble palaces in Rome, was a favorite in the social circle of the English speaking colony there, and in New York he was pleased, in his quiet way, to mingle in social life. He was always very accessible. He seemed always to have time for every one, and no one approached him without being charmed by the simple elegance of his address. Cardinal Weld, ever fond of Americans, was especially devoted to the young Father McCloskey, whom he took special pleasure in introducing to old Catholic English families, the Cliffords, the Shrewsburys and others, and is said to have pleasantly held him up as an example of American refinement and good taste, and as a practical refutation of the calumnies of such prejudiced English visitors to our shores as Mrs. Trollope, and others of like character.

Having finished his Roman studies to the approbation of all his superiors, he spent a third year in making the tour of Europe, spending portions of his time in Northern Italy, Austria, Germany, France, England, Scotland, and Ireland. In this tour he met numerous former acquaintances, was introduced into the social life of each of those coutries, and, while he returned to his own country a better American than ever, his mind and judgment were ripened and stored with practical knowledge and close observation of the manners, customs, and characters of the different peoples with whom he had mingled.

He returned to New York in 1837. Bishop Dubois having found it necessary to defer the re-establishment of the Nyack College, which had been destroyed by fire, parochial duty, instead of the professor's chair, was assigned to him. He was appointed pastor of St. Joseph's Church, corner of Washington Place and Sixth Avenue, succeeding his old college mate, the Rev. Dr. Pise. St. Joseph's was the fifth Catholic church

erected in New York, and its parochial boundaries extended from Bleecker Street to Harlem. While some of his European friends might have thought the appointment scarcely worthy of so promising a young priest, the congregation felt disappointed at not securing for their pastor another and a favorite priest. The congregation was also excited by a recent quarrel with the last pastor, growing out of the trustee system. The young pastor felt in this nothing but the voice of God calling him to duty. While the members of the congregation determined to let him severely alone, and, had it been in our day, he would have been said to be "boycotted," he was apparently unconscious of any brewing trouble, and after the church services, confessions, and sick calls were sedulously performed, and his sermons carefully prepared, he rejoiced in the abundance of time he enjoyed for study. But his modest and winning manners, his scrupulous discharge of duty, and many personal virtues, soon won the unwilling hearts of the people, whose favorite in turn he now became. This turn in the tide greatly increased the field of his usefulness and zeal, and the "young blue-eyed, and delicate priest" showed the material of which he was made, by the indefatigable and unsparing labors he wrought in this vast and scattered flock. His health was so delicate that he did not expect to live over forty years, and his resolution was to spend his remaining strength without reserve in the service of his flock. While pastor of St. Joseph's he received into the Church the Rev. Mr. James Roosevelt Bayley, rector of St. Paul's Protestant Episcopal Church at Harlem, who afterwards became Bishop of Newark, and still later Archbishop of Baltimore, and placed the red baretta of the cardinalate on the head of John Cardinal McCloskey, Archbishop of New York.

The college first established at Nyack and there destroyed by fire, was re-established at Rose Hill, Fordham, in 1838, by Bishop Hughes, coadjutor to Bishop Dubois, and in 1841,

Father McCloskey was appointed president and professor of Rhetoric and Belles Lettres. The Ecclesiastical Seminary attached to St. John's was placed under the superintendence of Rev. Felix Vilanis, D. D., Professor of Moral Philosophy and Hebrew. In this, as in every other position, he walked the direct road of duty, and so congenial was its performance to him, that he seemed to perform every office with ease and ability. During his presidency of the college, he did not abandon the pastoral care of St. Joseph's Church, between whose congregation and himself the warmest and most enduring affection had sprung up. The labors of Bishop Hughes had so increased in the extensive diocese of New York, before its present subdivisions had taken place, that he applied for and secured the services of Dr. McCloskey as his coadjutor, through the action and recommendation of the Provincial Council of Baltimore, in 1844. Dr. McCloskey was appointed coadjutor with the title of Bishop of Axieren *in partibus infidelium*, with the right to succeed as Bishop of New York. While the contrast between Bishops Hughes and McCloskey was marked, it was providential. Each had his designated field of labor and duty, and each was peculiarly suited to his high calling. Not only was this the case in respect to the contemporaneous lives and labors, it was still more so in respect to the historical order of time and services, in which the one succeeded the other in the archiepiscopal See of New York. I have often heard the late Cardinal Archbishop of New York say with satisfaction and joy, that Archbishop Hughes had born the labors of the day and left him to reap the rewards; that the former had passed through a tempestuous ordeal with triumph, and left the latter to enjoy the calm that suceeded the storm; and that in his person the lamb had succeeded the lion. He was then in his thirty-fourth year. He was consecrated at old St. Patrick's Cathedral, by Archbishop Hughes, who at the same time consecrated two others of his

priests for distant sees, Bishop Quarter for Chicago and Bishop Byrne for Little Rock.

His coadjutorship was an active one. In consequence of the impaired health of Bishop Hughes, and his engrossing duties at New York, Bishop McCloskey performed the more active duties of the episcopate, such as the visitations of the vast diocese, administering confirmation, visiting the churches and inspecting their affairs, settling their difficulties, and preaching wherever he went. In many distant and secluded districts he called out the Catholic element and organized it into congregations, with primitive church or chapel, where now crowded congregations flock to adore in costly and elaborate temples. He travelled over the State frequently and earnestly, preaching, teaching, confirming, and reconciling. His beautiful and persuasive sermons are well remembered to this day with joy by many of the old people. He was now described as the young and smooth faced Bishop, always gentle and kind. His labors in this extended field have borne enduring fruits. During his coadjutorship he retained his pastoral charge of St. Joseph's Church, from which he seemed ever unwilling to be severed. Shortly after his consecration he was summoned to the death-bed of his pious and venerable Mother, who died in the virtues she had practised through life, and filled with gratitude to God that her son was so useful a servant in His vineyard. After three years of conscientious duty as coadjutor, he was called to a more onerous duty, that of organizing a new episcopal see, and administering its varied and arduous interests.

In 1847, so great had been the development and growth of Catholic population and organization in the State of New York, that two new dioceses were carved out of its territory. The western portion was erected into the diocese of Buffalo, of which Bishop Timon was made the first bishop, and the middle portion was erected into the diocese of Albany.

and Dr. McCloskey was appointed its first bishop. He assumed the duties of this new office in May, 1847. Leaving New York amid the lamentations of a people who appreciated and honored his virtues, and especially of the congregation of St. Joseph's, to which he was bound by countless ties, he was received with great joy by the people of Albany and the surrounding counties, to whom his labors, his character, and his example had become well known and valued during the active period of his coadjutorship.

That he created the diocese of Albany in all its departments, and built up the Church and the organization of religious interests there upon a firm, broad, and enduring basis, is universally acknowledged. For seventeen years he labored amongst a people who, to this day, make public acknowledgment of his services and of their gratitude. Under his steady and uniform administration churches multiplied in every direction, institutions of learning and of charity were founded, and all the organizations of a well appointed diocese were created and put in successful operation. His public sermons and addresses were remarkable for their chaste and classic beauty, their gentle and winning effect, and lasting edification. He was remarkable for the happy faculty he possessed for the selection of thoughts peculiarly suited to every occasion, and of the felicitous words in which he expressed them. While Archbishop Hughes was powerful in controversy, Dr. McCloskey was equally potent in persuasion. Few if any preachers in this country ever descended from altar or pulpit, so uniformly leaving a pleasant impression on the minds of their hearers, or a more edifying effect upon their hearts. It has at the same time well been said of him, that for seventeen years he thus labored for the development of religion in his diocese, "but never challenging public attention or mingling in public controversy."

The well appointed and well equipped diocese of Albany, as

he transmitted it to his successor, was a monument well worthy of his abilities and his quiet, unostentatious, yet successful labors. At first, his cathedral was an ordinary church, with modest residence attached to it. Father Walworth afterwards erected in its site the handsome Church of St. Mary, of which he is now pastor. Dr. McCloskey planned, erected, and dedicated to divine service the large and elegant Cathedral of the Immaculate Conception, which to this day is much admired for its architectural beauty, fine proportions, and devotional character. He gave all his energies to this great work. In 1850, while on his way to attend a Provincial Council at New York, he met with a severe railroad accident, a collision near Tarrytown, which greatly injured his already impaired health. His boots were torn from his feet, and his right foot was badly crushed. Calmness of mind was always a prominent trait in his character. The physician who attended him in this injury at first feared he would have to amputate the foot, but on examining the patient's pulse it was found to remain comparatively calm and uniform, so that the most ordinary medical treatment sufficed. He received from the Railroad Company five thousand dollars as damages, which he immediately turned over to the Cathedral building-fund. The published accounts of the day give graphic and interesting accounts of the solemn and impressive ceremonies with which he had this noble temple dedicated to God. Another of his great works, while Bishop of Albany, was the founding and putting in successful and useful operation of the Theological Seminary of St. Joseph at Troy, which has since become the Ecclesiastical School of the Province of New York, remarkable for the great number of priests it turns out every year for New York and adjoining dioceses. His diocese was extensive, and extended over the whole northern part of the State of New York, now the area of several dioceses. Priests and churches were comparatively few, and its needs were many; these he supplied with diligence

and success. On his installation there were not as many as forty churches. When he left the diocese, he transferred to his successor one hundred and thirteen excellent, well built churches, including the fine Cathedral, eight chapels, fifty-four minor stations, eighty-five missions, three academies for boys, one for girls, six orphan asylums, and six parochial schools, and to the Province, St. Joseph's Seminary. He enriched the diocese of Albany with numerous religious organizations and orders. Among these may be prominently mentioned the Jesuits, the Oblates, the Augustinians, the Franciscans, the Hospitalers, and the Capuchins. The female religious institutions were confided to the Ladies of the Sacred Heart, the Sisters of Charity, the Sisters of Mercy, the Sisters of St. Joseph, the Sisters of the Third order of St. Francis. He visited Rome in 1851 and received there from the Holy Father marked evidences of appreciation of his services.

The see of New York in 1850 became a Metropolitan See, which was governed with brilliant success by Archbishop Hughes, until January 4th, 1864, the time of his lamented death. On this important event, all eyes were turned to Dr. McCloskey as his most worthy successor: the wish of the deceased prelate and the unanimous voice of the bishops of the Province of New York united with the universal choice, which was promptly ratified by Rome. Bishop McCloskey became Archbishop of New York, May 6th, 1864. The priests of Albany made to him a farewell address, expressive of their high appreciation of his character and services, and of their personal affection and veneration for him. In this address they say:—"It is within the recollection of nearly all of us that, when you took possession of this see, there were but few churches and fewer priests. How great the change! Ever since you have been all to us—our bishop, our father, our counsellor, our best friend. Your noble Cathedral, with its surrounding religious and literary institutions; the

grand and beautiful churches erected under your patronage and with your assistance; the religious communities, introduced and fostered by your care, and all now flourishing, with accademies and schools; your clergy, numbering nearly one hundred, and by their union and zeal reflecting some of your own spirit—all tell of your apostolic work here, and how difficult it is for us to say farewell."

He made good the saying of Archbishop Hughes about the lion and the lamb, by the mildness and gentleness of his administration. He was received in New York as one of its own. His installation was a genuine manifestation of the heartfelt sentiments of the whole community, and especially of the Catholics, to whom he was already endeared by numerous ties. All regarded him as a learned divine, a conscientious prelate, and a high minded Christian gentleman. In addition to the religious pageants that greeted his advent at old St. Patrick's, a number of Catholic citizens showed their respect for him by complimentary entertainments and banquets. Foremost amongst these was the illustrious jurist, Charles O'Conor, who gave him a princely banquet at Delmonico's, where over two hundred distinguished citizens, embracing every creed and party, sat at table, and in response to the toast in honor of the newly appointed Archbishop, arose in a body to welcome him to the city. It has well been said, "he was no stranger coming among strangers. He had been baptized in old St. Peter's Church, the first of the city; there he had received his first communion at the hands of Father Mallou. He had been confirmed by Bishop Connolly, the first bishop of New York; he had been ordained by Dr. Dubois, the second; he had been consecrated by Archbishop Hughes, the third prelate ruling the See; and he now came to be the fourth, and was thus a link connecting the present with the very commencement of the diocese."

For twenty-one years he administered the varied, weighty,

and important interests of the archdiocese of New York. Knowing as he did the history of the diocese, its necessities, and its resources, he had a comparatively calm and unruffled career and easy task. He reaped the harvests of Archbishop Hughes' more struggling and harassing administration. He availed himself of the calm which followed the preceding storm, and in this, and in his whole career, he seemed to be the favorite of fortune and of Providence. The immense and still continuing growth of New York necessitated and gave rise to exertions among the clergy and laity, in keeping up with the great temporal, commercial, material, and industrial strides of the Metropolis, and the new Archbishop found himself in the midst of active and progressive energies, the force of which he felt and which inspired his own acts. He fostered, encouraged, approved, sanctioned, and promoted on every side the constant stream of suggested and undertaken works, which the onward course of the Church engendered and necessitated. Accessible to all, though not seeking them, he gave his ready and cheerful approbation to the numerous projects and undertakings that were presented to him for the advancement of religion and of Catholic interests. Churches multiplied rapidly, religious institutions increased wonderfully, houses of religious charity seemed to spring up in every direction, schools and institutions of learning sprang into life. At the time of his advent to New York the Catholic Protectory was struggling into existence and life. The great Archbishop Hughes and the good and zealous Dr. L. Silliman Ives had, with the co-operation of the noble band of lay corporators, planned and planted it, and the work could not have found a more sincere friend than Archbishop McCloskey. This great Institution had been incorporated in 1863. Supported at first by private contributions, it was owing chiefly to the untiring efforts of Dr. Ives, encouraged by Archbishop McCloskey and supported by the Board of Managers, whose worthy

presidents in succession have been Dr. L. S. Ives, Dr. H. J. Anderson, and Mr. Henry L. Hoguet, that the State provided for the annual assistance accorded to the Institution in the *per capita* allowance, which is still continued. During Dr. Ives' early visits to the Legislature he was a guest at the residence of Bishop McCloskey at Albany, and in the Archbishop he always found a sympathizing friend and supporter. The present writer met the Archbishop for the first time at the old Protectory Building in 86th Street, and was there introduced to him by Dr. Ives, and saw him moving among the children as a father and bestowing upon them the blessings of religion. He frequently visited the Protectory, laid the corner stone of the first of the present buildings at West Chester, and frequently in the chapels of the Institution addressed to the inmates the most tender and encouraging words of paternal interest and advice. When created a Cardinal, this was one of the first places he visited at the request of the indefatigable president Hoguet, of the Managers, Brothers, and Sisters, to receive the congratulations of the inmates. In all the needs of the Protectory he was ready to hear and to help, and even after he became a Cardinal and the decline in his health had become serious, he went in person, when necessary, to assist its works. I have myself seen many such instances of his personal intervention in behalf of this favorite charity, one of which is mentioned in the following letter, written in the tremulous hand of his latter years, yet in a mirthful vein, characteristic of him at times, in answer to a request made to him by the present writer, in behalf of the Institution, that he would ask the Sisters of the Good Shepherd to adopt measures for the systematic instruction of the Protectory girls confined to the reformatory care of those good Sisters.

New York, Nov. 14th, '78.

DEAR DR. CLARKE:—I write you a line to say that I have

seen the Sisters of the Good Shepherd, and they have promised to form a class for the benefit of the younger girls, so that they may be taught the rudiments at least, and get some knowledge of the R's. They seem disposed to do their best. With best wishes and prayers, I remain, Dear Sir, your friend and servant in Christ,

JOHN CARDINAL MCCLOSKEY,
Abp. of New York.

To Richard H. Clarke, LL.D.

In many such details, and on all important occasions he publicly and privately, whenever called upon, exerted himself personally, to serve the great work of the Protectory. He lived to see the Protectory grow to something approaching its present great proportions. In 1867 he cordially sanctioned and promoted the great fair held in Union Square, expressly for the purpose of erecting a building for the girls, which yielded a munificent sum, over $100,000. On the walls of the late residence of Cardinal McCloskey there hangs a memorial in writing in which the Catholic Protectory gratefully acknowledges its gratitude to him, as one of its best and truest friends. Among the others who have worked for this great charity should be mentioned Eugene Kelly, Joseph Fisher, Stephen Philbin, (father and son,) John E. Develin, Edward C. Donnelly, Edward Frith, Frederick E. Gibert, John O'Brien, James Lynch, Daniel O'Connor, Bernard Amend, Jeremiah Devlin, Daniel Devlin, Bryan Lawrence, James R. Floyd, Franklin H. Churchill, George B. Robinson, Jos. F. Carrigan, Michael P. Breslin, John J. Rodrigue, Frederick W. Floyd, Francis Higgins, Denis Quinn, John Burke, James A. G. Beales, Lindley H. Chapin, Robert J. Hoguet. Morgan J. O'Brien, R. Duncan Harris. Archbishop Corrigan, Father Quinn, Brothers Justin and Leontine, and Sister M. Celestia have also been invaluable friends of the Protectory.

The continuation of the great Cathedral of New York was

one of Cardinal McCloskey's great works. It had been commenced by Archbishop Hughes, its progress was interrupted by the civil war, and the work was resumed in 1865 by Archbishop McCloskey. His heart was in this great work. He studied carefully its every detail and its grand whole, and kept himself well informed as to its progress, the character of the work, and the plans, originating and directing many of them himself, and, on his visits to Europe, going in person to examine great Cathedrals as models and guides, and manufactories of artistic work for its decorations, for its rich and superb altars, its magnificent stained glass windows, its statuary, and other finer parts. It had been his practice to take a walk for exercise once at least in the day for a mile near his residence, but after his resumption of work on the Cathedral, he took his daily exercise and relaxation in visiting the growing and majestic pile, and examining its progress and sufficiency, from the heavy work of the masons and stone cutters down to the finer details of decoration. To attend to portions of work ordered in Europe was among the objects of his visit abroad in 1874, and again in 1875. This grand temple, with the exception of the towers, was brought to completion and dedicated during the Cardinal's life. He threw his personal influence into the task of raising funds for its construction. He held a meeting of the more wealthy Catholics of the City at his residence, and secured from them large donations without seeming to ask for them.

It would be difficult in this brief notice to detail the growth of the Church, and of religious and educational institutions, under Cardinal McCloskey's administration. He generously encouraged and fostered them. His method of doing so was characteristic. He was not the founder of institutions, but he managed to have others originate, suggest, plan, and execute the work's of God under his ever ready and encouraging patronage. The seed was sowed, the tree was planted by others,

his generous and sympathetic approval and encouragement were the stimulating sun-shine and nourishing dew that helped them to germinate, grow, and bear fruit. It even has been suggested that there was system in his methods in this regard, and that he escaped personal responsibility for the success or failure of measures by leaving the origin of them to others; that he simply sanctioned; if successful, he then contributed to their success; if unsuccessful, no blame could attach to him for what he had not originated.

However this may be, his administration covered a period of very great activity in religious and educational development. The religious institutions already founded grew wonderfully, and many new ones sprang up. Among the latter may be mentioned the Houses of the Franciscan Fathers, the Capuchins, the Dominicans, the Brothers of the Society of Mary, and the Franciscan Brothers; the Ursulines, the Missionary Sisters of the Third Order of St. Francis, the School Sisters of Notre Dame, the Sisters of St. Dominic, the Sisters Marianites of the Holy Cross, the Sisters of the Poor of St. Francis, the Presentation Nuns, the Sisters of Christian Charity, the Little Sisters of the Poor, the Sisters of Bon Secours, and the Sisters of St. Francis. New institutions were commenced by the religious orders already in the diocese, such as the transfer of St. Lawrence's Church, in 84th Street, to the Jesuits, and consequent growth of the Society in that section of the City in new residence and church, and now building and college projected. The establishment of such an institution as the Foundling Asylum of the Sisters of Charity under Sister Irene, and the homes and hospitals of the Little Sisters of the Poor, and the mission for homeless boys, under Father Drumgoole, would be enough to signalize any episcopal administration as eminently and honorably successful. Among these latter should also be mentioned the Association for Befriending Children and Young Girls under Mrs. Starr,

and St. Joseph's Institute for the Improved Instruction of Deaf Mutes, founded by Madame Boucher, and now conducted by Miss Mary B. Morgan.

It was during Cardinal McCloskey's administration that the number of churches in the diocese reached one hundred and seventy-six, chapels sixty, stations thirty-eight, secular priests two hundred and eighty-three, regulars one hundred and nineteen, total number of priests four hundred and two, Brothers three hundred and nine, and religious women nearly two thousand. The Catholic population was increased, chiefly by immigration, to over six hundred thousand. He was always desirous of providing them with priests, churches, and schools, and for this purpose sanctioned and encouraged any well considered and prudent movement by priests and people united in effort to begin a new parish. So it was also with institutions of charity and education, with religious orders and societies among the laity; while he did not originate them, his uniformly kind and sympathetic favor seemed to generate in others the energy that created them. Proud as New York City justly is of its grand municipal institutions of relief, protection, and correction, those of the Catholic Church in that city are not inferior to them in extent and completeness of buildings and grounds, while far superior in their internal management, the economy of their expenses, and above all in the disinterestedness of their religious managers and in the fruits they yield.

The most remarkable event in his life, and one of the most striking and important in the history of the Catholic Church in the United States, was his elevation to the rank and dignity of the cardinalate. Pope Pius IX. decided on this important step, no doubt as a testimonial of his high regard for America and for the Catholic Church in America, and in selecting the one who should receive this exceptional honor, he was influenced by the preponderating influence and great future of New York

in population, wealth, commerce, and enterprise, by the importance attained by its archiepiscopal see located in the first city of the Union, and by the personal character, virtues, and services of the venerable Archbishop. This Prelate was appointed a cardinal priest, with the title of Santa Maria supra Minervam, on March 15th, 1875. The arrival of the Apostolic Ablegate, Monsignor Roncetti, bringing the red baretta, and of Count Marefoschi of the Pope's Noble Guard, the presentation of the former's credentials and of the Zuchetto, or little skull cap of red silk by the latter to the Cardinal, and the subsequent investiture of the Cardinal with the baretta and the insignia of his high office, were events attended with imposing and princely ceremonies, and seemed to make an indelible impression on the public mind. The former ceremony took place at the Cardinal's residence on April 7th, 1875. The investiture took place in the old Cathedral of St. Patrick, on April 27th. Archbishop Bayley of Baltimore, whom, while pastor of St. Joseph's Church, Father McCloskey had instructed and received into the Church, was now the designated prelate to place the red baretta on the head of Cardinal McCloskey. The religious, social, and hospitable demonstrations, which accompanied or followed these events, showed the momentous character of the occasion, and the high appreciation of the people. The new Prince of the Church continued to be, as he had always been, one of the most retiring and unobtrusive citizens of the republic. In his addresss on receiving investiture, the Cardinal, after thanking the Holy Father and expressing his personal gratification at receiving the baretta from the hands of Archbishop Bayley, to whom he was endeared by so many ties of friendship and brotherly affection, said: "I frankly confess to a sense of my unworthiness, and that many of my brethren might well have been found more worthy. Special cause of diffidence might well be found in the exceptional and

memorable fact, that upon none other before me in this country in by-gone years, has this dignity been conferred.

"If I should regard only myself, all this would seem enough to overwhelm me; yet I find in the very thought new motives of encouragement, when I reflect that not to my poor merits, but to those of the young but already vigorous and most flourishing Catholic Church of America, has the honor been given by the Supreme Pontiff, who has judged her to be most worthy of it. Nor am I unaware that, when the Holy Father determined to confer upon me this honor, he had regard to the dignity of this See of New York, to the merits and devotion of the venerable clergy and numerous laity, and that he desired even to honor the eminent rank of the great City and the glorious American nation.

"It would, therefore, have been the act not so much of a modest as of a cowardly spirit, to refuse my head to the honor, and my shoulders to the burden.

"I accept, therefore, the honor. I shall not shun the burden; and the gratitude which I feel, and the thanks that are due to our much-beloved and glorious Pontiff and Father, and which I have already made haste to express to him, I could now again declare for myself, because of his fatherly kindness for his cherished clergy and people, for the Catholic Church of America, for my city, for my country."

The Cardinal was summoned to Rome in 1878, to take part in the conclave held for the election of a successor to Pope Pius IX. He lost no time in departing from home for the Eternal City, but did not arrive there until after the Sacred College of Cardinals had elected Pope Leo XIII. The Cardinal's hat and ring, which are never conferred outside of the City of Rome, were received by Cardinal McCloskey from Pope Leo XIII., in the consistory of March 15th, 1878, the first consistory held by the new Pope. On the occasion of this, his last visit to Rome, he took formal possession of his

titular chapel of Santa Maria supra Minervam, with appropriate ceremonies.

He availed himself of this visit to Europe to examine and order new work and interior decorations for his Cathedral. He gave $10,000 at this time towards building its new and grand altar and the episcopal throne and chair. The new Cathedral was dedicated May 25th, 1879, with most imposing religious ceremonies, seldom surpassed in the great pageants of the world. Forty two archbishops and bishops united with hundreds of priests and thousands of laymen in this great event. The Cardinal celebrated pontifical High Mass, Bishop Ryan of St. Louis, now archbishop of Philadelphia, preached the sermon at the dedication, and at Vespers Archbishop Gibbons of Baltimore, now Cardinal, presided, and Bishop Keane of Richmond preached the sermon. On this interesting occasion Archbishop Purcell of Cincinnati, the old teacher of the Cardinal at Mt. St. Mary's College, was his guest. This great event was marked by every demonstration of joy on the part of the whole Catholic community. The assembled prelates were invited to devise means for relieving the financial embarrassments of the venerable Archbishop of Cincinnati, a generous movement in which the cardinal felt the greatest sympathy. On the day of the dedication he received a message of congratulation from the Holy Father Pope Leo XIII.

On December 8th, 1873, Archbishop McCloskey consecrated his entire diocese to the Sacred Heart of Jesus. The American Catholic Pilgrimage to Rome and Lourdes, in 1874, was sanctioned and encouraged by him. So, too, the Catholic Union of New York, a society organized for the purpose of opening an active field in which the laity could co-operate in the great action of the Church upon Society, was a work for which Cardinal McCloskey openly expressed his unqualified approval, and proved his earnest zeal by many acts of public sympathy

and support. He also approved a movement for organizing a fire insurance company, originated and controlled by Catholics, for the express purpose of managing the insurance of churches, colleges, institutions, and of Catholic property generally, against fire. He subscribed $10,000, and was the first subscriber, towards founding and conducting a daily Catholic newspaper. He had his life insured by an endowment policy for that sum, and expressed special satisfaction that the endowment was to fall due just in time to enable him to hand over the money to the projected Catholic daily newspaper. These and other works have not been perfected, either for want of means, or because they were in advance of Catholic development and enterprise; but his cordial approval of them illustrates a trait in the Cardinal's life and character, shows how alive he was to the advancement of Catholic interests, and how ready he was to sanction the most advanced works of Catholic energy and enterprise.

On January 12th, 1884, was celebrated with great joy and grandeur the fiftieth anniversary of the Cardinal's ordination in the priesthood. This was the last notable appearance of the venerable Cardinal in public. He had spent half a century in the service of religion. He had witnessed the growth of the Catholic Church in the United States during that period, and had become the most conspicuous figure in the religious history of his own times. He was now full of years and honors. His health, which had never been robust, had become feeble, and the disease from which he suffered so many years, and which caused him to shake in every member, was making rapid inroads upon his weak constitution. He became unable to perform the active labors of the episcopal office, and hence he obtained the assistance of a coadjutor in the appointment, at his own request, of the Right Rev. Michael Augustine Corrigan, Bishop of Newark. This appointment was made October 1st, 1880, and Dr. Corrigan,

who was made Archbishop of Petrea *in partibus*, succeeded, by his sedulous performance of the work of the archdiocese and by his filial and tender care, in consoling and prolonging the life of the venerable Cardinal. The celebration of the Cardinal's golden jubilee in the new Cathedral as a priest was a consoling event, in which Archbishop Corrigan and all the bishops of the Province of New York took part. At the end of the jubilee Mass, addresses of congratulation were pronounced by the Bishops, by the clergy, and by the laity. In his reply to these addresses, the Cardinal spoke most feelingly: he alluded to the small and humble condition of the Church in New York at the time of his ordination and contrasted it with what he saw around him now; he stated that, when he went to Europe after his ordination, so weak was his health that he and his friends thought he would never return, and no one anticipated that he could survive them all; he said:——

"As to all that you have said with regard to the promotions that have followed one after another, I can only say that not one of them was ever sought by me. Whatever of success may have attended my efforts must be attributed to the good will, zeal, and generous co-operation of the clergy and the laity, for by them have churches, convents, hospitals, and various charitable institutions increased in numbers and usefulness beyond my most sanguine hopes. The secret of this success may surely be found in the ready assistance rendered to me by the priests and the people of the diocese.

"I wish to say but one thing more. Let me exhort you to stand together in unity. Let the clergy stand faithfully to one another and to their people, and let the people rally around their priests, and the priests their bishops, and let the bishops look up to the head of the Church. May the Almighty God, whose mercies have so abounded among us, bless you, the clergy and the faithful, and grant to all an in-

crease of faith, hope, and charity, of zeal and devotion, in the cause of our holy Church."

Cardinal McCloskey was tall, straight, dignified, easy, graceful, and benignant in his manners. His temperament was nervous, and he must have possessed great nerve power that enabled him to live so long with feeble health and to survive so many robust contemporaries. He was a man of piety and learning; modest, unassuming, frank, and confiding. He was always accessible, both to the clergy and the laity. His decisions were prompt, his intercourse refined, and his presence commanding. His dislike for notoriety and display was a remarkable trait in his character, as was also his great equanimity. He was very retiring in his tastes and habits, and never came before the public unless his duty as a minister required it. He was patient and kind, simple and unaffected. During his long sufferings he was resigned and uncomplaining. His health grew gradually but steadily worse during the last years of his life, and for sometime his death was daily expected. He had several times accepted the hospitality of some friends at Newport, in the summer season, but he was unable to go there in the summer of 1885. Towards the last year he was unable to move without assistance,, required constant care and attendance, and could see no visitors. His devotions constituted his only occupation. He enjoyed having some one of his household reading for him. He finally passed away in death, peacefully and painlessly, on October 10th, 1885.

He was attended during his long decline and at his death by his sorrowing household and by his devoted Coadjutor. The entire community paid profound respect to his memory. On the Sunday following his death his virtues were praised from several of the Protestant pulpits of the city. It was truly said: "Archbishop Hughes, by his aggressiveness, won the respect and admiration both of friends and enemies;

Cardinal McCloskey, by his gentleness, will be remembered with love by all." The body of the Cardinal lay in state in the Cathedral on October 12th, 13th, and 14th. Over two hundred thousand people reverently went to gaze upon his placid features. The funeral, which took place on October 15th, was the most imposing that had ever occurred in America. Not only was the vast Cathedral crowded to excess, but also the neighboring streets were filled with crowds unable to enter. It required the efforts of three hundred policemen to protect the people and preserve order. Prelates, priests, and distinguished laymen, from New York and elsewhere, assembled at the ceremony. The Courts adjourned and the officials were at the Cathedral. Archbishop Corrigan celebrated the Requiem Mass, and Archbishop, now Cardinal, Gibbons preached the funeral oration. The five absolutions were pronounced by Archbishops Corrigan, Ryan, Gibbons, and Williams, and Bishop Loughlin. His remains were carried in solemn procession and deposited beside those of Archbishop Hughes, in the crypt, under the altar of the Cathedral. Seldom can it be said of any one in so exalted a station, as it can be said of Cardinal McCloskey, that he will be remembered more for his personal virtues and purity of character than for the high offices and dignities which he held.

MOST REV. FRANCIS NORBERT BLANCHET, D. D.,

First Bishop and First Archbishop of Oregon.

Francis Norbert Blanchet was born in the parish of St. Pierre, Rivière de Sud, Province of Quebec, Canada, on September 3d, 1795. His family were for several generations of the respectable class of farmers in Canada. He was the sixth child of Pierre and Rosalie Blanchet, and was great-grandson of Pierre Blanchet, originally of Picardy in France, who married Mary Fournier, a native of Canada, on February 17th, 1670. On his father's side he was related to many of the most distinguished men of Canada, legislators and professional men of distinction. His mother was descended from Louis Hébert, an apothecary of Paris, who came with Champlain to America. Her family was allied to all the most illustrious families of Canada, to Joliette, de Ramesay, d'Eschambault, Archbishop Taché, Cardinal Tachereau, and others. There was something of nature's nobility in his very blood, for grandeur of character and deeds of heroism seemed an inheritance in the family.

In 1807, his twelfth year, with a religious character moulded at home, he was sent to his own parish school and continued his studies there for three years, and until he had made his first Communion. Here he had studied the rudiments of Latin. He espoused for his calling the holy ministry, for which he showed a strong vocation from his earliest years of discretion, and in 1810, was sent to the Little Seminary of the Sulpitians, at Quebec, where he continued his studies in the ancient languages and completed his rhetoric in

1814, and his philosophical course in 1816. He was thence transferred to the Great Seminary, and commenced the study of theology. His application was remarkable, and he achieved such great success, that for two years of his theological studies he held a professorship in the Seminary. Having completed his ecclesiastical education, he was ordained priest by the Right Rev. Dr. Plessis, Bishop of Quebec, on July 18th, 1819. The fine character thus formed was more and more unfolding itself, and was sufficiently known even then to make his services of value at the Cathedral of Quebec, where he performed his first missionary labors with zeal and success. Heretofore his mind and character were educated and formed under the favoring and fostering care of an advanced state of religious culture and civilization. It was his future career of individual responsibility and creative exertion, that brought out the broader, grander, and heroic traits.

In 1820, Abbé Blanchet was appointed to the mission of Richibucto in New Brunswick, and here, upon the rugged coasts of that rocky and remote region, he for seven years performed the most severe labors. His missionary work was arduous, exhausting, and destitute of all the comforts and conveniences of life; his mission extended along the Atlantic coast for seventy-five miles, from the Buctouche to the Miramichi River. Not only had he the care of the white population of this vast region, but to this was added the more arduous care of the Micmac Indians, who were very numerous, all Catholics, and traditionally devout to St. Anne of Burnt Church, situated on the northern shore of the Miramichi. His Indian children were always, except in mid-winter, on the alert, hunting, fishing, and roving the forests and plains, and the good missionary heretofore accustomed only to his books, his schools, and to his convenient city-parish, accompanied them and bore the hardships of a barbarous life in exchange for the intellectual and social enjoyments and the

comforts and elegancies of civilization. Often did he accompany them to the forest, to celebrate for them the Holy Mass, and gave instructions, confessions, and Holy Communion, and to observe with processions the great Feast of the good St. Anne, on July 26th. Coming from distant and remote parts to that hallowed shrine, the Indians of Chatham District accompanied by their missionary, the Rev. Thomas Cook, afterwards Bishop of Three Rivers, received the newcomers from Richibucto accompanied by the Abbé Blanchet on the arrival of their flotilla of canoes, all adorned with flags and banners, with all the honors and ceremonies of Indian etiquette. Impressive and quaintly interesting was the pageantry of red men on those occasions, accompanied by the firing of guns and other demonstrations of simple barbaric grandeur. All were brothers and friends in the one fold. Eight days were spent in religious preparations, devotions, and pious acts, and the service of the true God was made lovely and attractive to the aborigines. These happy days of benediction were only too short for those noble Micmacs, best representatives of the North American Indians, descendants of the famous Abnakis, and the only Indian tribe that possessed a regular method of writing, which was peculiarly their own and a striking evidence of their native intelligence and of the unity of the human race. For seven years the double mission among the white and the red men was cultivated, and the most happy results obtained. Abbé Blanchet built three churches in this wilderness, one at Buctouche, another at the bay of Richibucto, and the third at Aldoin. With a characteristic tact he availed himself of the intelligence, mildness, docility, and simplicity of these Indians, and the traditional goodness of the Acadians, gentle and pure sons of the Church, in order to lead them nearer and nearer to God. Many dangers and hardships were encounted on this vast, varied, and ever-changing mission. On August 3d, 1827, his escape from

impending death on the schooner on which he had taken passage, which foundered on the rocks three times, was one of many instances in which he imperiled his life in the discharge of his exhausting duties.

The next ten years of this great missionary's life were spent in active labors as pastor at the Cedars, in the district of Montreal. It was with sorrow that he left the sterner and severer duties of the New Brunswick mission, for the less arduous and perilous labors of his new pastorate. But here his ever-increasing zeal augmented his labors and services, which were chiefly but not entirely among the whites. The raging of the Cholera in 1832 but gave him additional opportunities for practising his unbounded charity. From Indian and Canadian and from people of every sect and creed, he won the golden opinions of the just and true. So much was this the case that, in 1832, the Protestants of his district presented to him two large and beautiful silver cups, as a token of their respect and admiration at his noble conduct in visiting the sick and dying during the devastating course of the pestilence. The great traits of character, which were manifested in his missions in New Brunswick and the district of Montreal, marked out the Abbé Blanchet as one capable of an heroic career and equal to any emergency, and yet he was devoted to his immediate work, looked not beyond it, and would have felt contented to continue it for the remainder of his life.

Agencies were at work in the energies and struggles of rival nations which were destined to change the political map of the Northwest, and were to make the Abbé Blanchet an American citizen and an archbishop in the American Hierarchy. No doubt originally discovered by the Spaniards, Oregon was now a vast region, extending from the 42d to the 50th degree of North latitude, and from the Rocky Mountains to the Pacific Ocean, bounded on the north by the Russian possessions, and on the south by California, nearly forming a

parallelogram seven hundred and fifty miles long and five hundred miles wide, containing 375,000 square miles, and with an unsettled dividing line between American and British pretensions to its ownership and sovereignty. Canadians, drawn by the enterprises and employments of the great fur companies, were settling numerously throughout its northern portions, and the southern parts were feeling the influence of American energy and immigration; the former gave rise to the heroic religious movements, of which the two Brothers Blanchet and M. Demers were the leading movers and actors; the latter attracted the great hearts and indomitable labors and exploits of Father de Smet and his companions of the Society of Jesus. While the cry in Canada was "All Oregon," and in the United States "Fifty-four-forty-or-Fight," and the statesmen, diplomatists, and military chiefs of the two nations were approaching a crisis of war, it was a sublime sight to see the two Catholic heroes Blanchet and De Smet, unconscious of each other's movements and approaches, meet together unexpectedly, join hands in Christian love and charity for the poor aborigines and their souls, and pledge their united efforts for the conquest of Oregon to the peaceful kingdom of Christ.

As early as 1818, desirous of preserving the faith and traditional devotion of themselves and their families, the Canadian Catholics of the Red River or Upper Country had solicited and obtained a mission, established at La Fourche, under the Abbé Provencher, who in 1822 was raised to the rank of Bishop, and was successfully evangelizing both the white and the red men. The Oregon Canadians longed for the same boon, and their wishes took shape in the petitions which they addressed, on July 3d, 1834, and February 23d, 1835, to Bishop Provencher, who responded in a beautiful pastoral, lauding and confirming their faith and devotion, stating that there was no priest at Red River that could be sent to them at that time, and that he was soon going to Europe, and would do all in his

power to establish a mission for them and the numerous Indian tribes beyond the Rocky Mountains.

Bishop Provencher enlisted in this great religious enterprise the sympathies of Bishop Signai of Quebec, and the two Prelates, having resolved on sending two missionaries immediately to Oregon, entered into negotiations on the subject with the British authorities at London charged with Oregon administration, and with the Hudson Bay Company. While the Fur Company's official at Fort Vancouver sympathized with the project, the authorities and company objected to the establishment of the mission, on the ground that the sovereignty of the country was in dispute between England and the United States. This shallow pretext was afterwards exposed by the discovery of the fact that the remonstrances of the Rev. Mr. Beaver, Anglican chaplain at Fort Vaucouver, were the real cause of the Hudson Bay Company's refusal to assist the Catholic missionaries in establishing a Catholic mission in Oregon. It was not until the summer and fall of 1837, that all objection was withdrawn to the proposed mission, on the acceptance by the ecclesiastical authorities of the terms proposed on the part of the Government and Company, viz., that the mission should be located on the banks of the Cowlitz River, instead of in the Wallamette Valley, and that the missionaries would not locate themselves on the south side of the Columbia. As no private individuals could possibly make such a journey by their own resources, the Hudson Bay Company agreed to give a passage to the priests and such facilities as would not involve too great an expense or inconvenience to the Company. In the meantime Bishop Provencher had, during 1836, written to Abbé Blanchet, then curé of the parish of St. Joseph de Soulanges, at the Cedars, requesting his acceptance of the charge of the proposed Columbia mission; for his faithful and devoted missionary services in New Brunswick and The Cedars, and his well known and sound learning, prudence, piety, and

zeal had caused his selection for this arduous work by the Canadian Hierarchy. His clear intellect saw at once the vastness of the undertaking and its immense requirements of mind and heart, of soul and body, and his humility made him shrink from the task. He knew the fact well, that on his part acceptance would involve total self-immolation in the work; for his knowledge of such a missionary undertaking and its requirements, and his inward yet unspoken consciousness of his own power, revealed all to him. It was several weeks of prayer and profound thought before he could even bring himself to unbosom his great soul to his superior. So important is this sublime part of his inward life, and of his outward submission, that we prefer giving his own words from his letter to the Bishop of Montreal, dated November 19th, 1836:—

"It is suprising that you could think of me for the Columbia mission, when you have in the diocese of Quebec and Montreal so many holy priests, who are much more capable of answering to the views of your Grace than I am. Alas! I have neither the learning, the virtue, nor the piety necessary for a missionary of the Columbia. After seven years labor on the missions of the Gulf, and nine years at the Cedars, six of which were at the head of two thousand communicants, judge me, and see if I am the man whom you seek.

"However, the glory of God is not a matter of indifference to me, any more than is the salvation of souls purchased by the Blood of our Saviour; but when I consider the isolation in which the missionaries of the Columbia must find themselves, the dangers and difficulties with which their mission will be surrounded, I cannot but say that they must have a vocation specially divine, with all the graces that accompany it, and that with all this they have, even then, reason to fear that, after preaching to others, they may themselves be lost.

"I cannot then decide for myself; the consequences are too terrible. It would be folly and presumption to seek this

mission, and to accept it imprudently. Jesus Christ called his apostles, *sequere me;* He commanded them to go, (Duodecem misit Jesus præcipiens eis); the vocation of St. Matthias and of St. Paul was not less than divine, *Cecidit sors supra Matthiam.—Domine, quid me vis facere?*

"This essential divine vocation for so great an enterprise manifests itself by the voice of superiors. God be blessed, my fate is in His hands, and in theirs. Let Monseigneur of Montreal examine and pronounce; to obey will then be my duty; it will be doing the will of Heaven, it will be walking in the ways of Providence. In descending to the missions of the Gulf, by obedience, I there found happiness and contentment; in ascending to the Cedars, even with reluctance, it would now be a great sacrifice to leave it. When one has obeyed, one has grounds for consolation in one's sorrows—one has the confidence and the hope of being aided and supported by Heaven in all dangers. These are my sentiments and my dispositions.

"Monseigneur of Montreal must decide this important matter; but in order that he may have a thorough knowledge of the case, I shall make a retreat and state my objections; he will weigh them and determine."

Such sentiments, such words, are worthy of the best ages of the Church. The heart that felt them, the hand that penned them, could only be possessed by the man of all others best fitted to carry the standard of the cross and its salvation to the human souls on the coast of the Pacific, that were thirsting, fasting, and perishing for want of the Word of God. This letter sealed the fate of the future Archbishop of Oregon.

The Rev. Modest Demers was selected to be the companion of Abbé Blanchet in the Oregon mission. Governor Simpson in due course notified the Bishop of Quebec, that, if the priests were ready to embark at Lachine, on April 25th, 1838,

a passage would by afforded to them into the interior by the annual canoe-express, and that, upon their arrival at fort Vancouver, measures would be taken to facilitate the establishment and effect the objects of the mission. The Abbé Blanchet was appointed Vicar General of the Bishop of Quebec for the Northwestern territory; for although the southern boundary of the mission was "the territory of the United States," the ecclesiastical authority did not undertake to decide any question of boundary for themselves, leaving that wholly to the civil powers; but as no American bishop exercised jurisdiction at that time in Oregon, the missionaries extended their missions into the whole of Oregon. The newly appointed Vicar-General Blanchet set out from Montreal, on May 3d, met the Abbé Demers at Red River, and thence, on July 10th, they embarked upon a journey, the history of which, if written in detail, would enhance one's appreciation of the heroism of our race. The journey from Montreal to Fort Vancouver occupied nearly seven months, from May 3d to November 24th, was performed partly in canoes and partly on horseback, and extended over nearly five thousand miles. The passage up the St. Lawrence may have recalled to the minds of the missionaries the similar passage made by the celebrated Father Brebeuf, one of the early Catholic martyrs of Canada. The journey from Lachine to Red River was made in canoes, passing across the country from one river to another by laborious and painful portages. From Red River (St. Boniface) the journey was made in light barges, with the exception of five days from Edmorton on the Saskatchewan to the Athabaska River, which was travelled on horseback.

The passage across the Rocky Mountains to the Columbia River, at Great Bend, was made on horseback in nine days. On October 10th, at 3 in the morning, Father Blanchet arose and, in the presence of all his companions, offered the Holy Mass on the summit of the Rocky Mountains and consecrated

them to God. On October 14th, Father Demers, at Big Bend, offered the first Mass in Oregon, and the missionaries consecrated themselves to the Queen of Angels. The journey thence to Fort Vancouver was made on the Columbia River in light boats. Rev. Modest Demers had gone in 1837 as far as Red River, and there the two missionaries met and made the rest of the journey together. During this remarkable journey Father Blanchet offered Mass and preached to the Catholic Canadians at all the Forts he stopped at, making it a missionary tour, rather than an arduous struggle with the elements, the mountains, and the storms. The journey was a perilous one to all; it was a fatal one to twelve of their fellow-travellers, who lost their lives in the rapids of Columbia River. The survivors, rejoicing and grateful that they had accomplished so vast and perilous a journey in safety and good health, arrived at Fort Vancouver on November 24th. On their route the two missionaries were treated with the utmost courtesy by the traders and the officials of the Hudson Bay Company, and were received at the Fort with every demonstration of respect by James Douglas, who commanded at that post during the absence of Mr. McLaughlin in England. On seeing the missionaries at length among them, the Canadians wept for joy, and the Indians assembled from far and near, some from a distance of one hundred miles, to behold the black gowns, of whom they had heard so much.

The field upon which Vicar General Blanchet now entered was in every human respect a wilderness. The trade of the country tells the story; it was chiefly and almost wholly in the furs of wild beasts; these furs had been the clothing of the Indians; now they were transported to Canadian and European markets to such an extent, that the aborigines had not left adequate clothing in that severe climate. Some idea of its vastness has already been given. After the first Spanish discovery, its brief history is associated with the names of

Captain Cook in 1790, of Captain Gray and Captain Vancouver in 1792, of Sir Alexander McKenzie, 1793, of Lewis and Clark in 1804, of John Jacob Astor in 1810; but of all the names associated with the history of Oregon, there is none so bright, so honorable, or so historic, as the name of Francis Norbert Blanchet.

The Columbia River is six hundred and ten miles long from its mouth to Colville. Fort Vancouver, its principal port, was one hundred miles from its mouth. The beautiful Wallamette, with its grand cascade of twenty-five feet, the River Cowlitz, another tributary of the Columbia, having on its banks the settlement of Cowlitz, containing four Catholic families, Nesqualy, at the southern extremity of Puget Sound, White Bay, the River Frazer, Fort Langley, and the Gulf of Georgia, are all geographical points which became more or less associated with the labors of Fathers Blanchet and Demers, and such were the distances, and such the difficulties of travel, that the journey from Vancouver to any one of them was a brave undertaking. Judge of the labors and travels of the apostles of Oregon, from the fact that the Great Bear Lake in New Caledonia, beyond the Russian possessions, and seven hundred miles from Vancouver, was reached in quest of souls, and St. Mary's Mission among the Flat-Heads was ten days journey from Colville, and five hundred miles from Vancouver. Some idea can now be formed of the almost unsurmountable difficulties to be encountered by these apostles, in visiting their various posts, so widely distant from each other, especially from the existence in the country, in every direction, of lofty mountains, some covered with perpetual snow, others actively volcanic, and all of immense height. Until 1830, Oregon Territory was thickly settled with numerous Indian tribes: in that year a pestilence killed two thirds of the population; wars added to the destruction by pestilence. Slavery existed to a fearful extent, and sanguinary wars were fre-

quently waged for the express purpose of securing captives for slaves. The climate was most severe. When Fathers Blanchet and Demers arrived in Oregon Territory, the Hudson Bay Company possessed from ten to twelve establishments for the fur-trade, in each of which there was a certain number of Canadian Catholic families, and in addition to these there were twenty-six Catholic families at Wallamette and four at Cowlitz; all these were exposed to the greatest danger of losing their faith in the wilderness, without priest, altar, sacrifice or sacraments. Besides these dangers there were at this early date, and in advance of our Catholic missions, two Methodist missions, one twelve miles from Wallamette, where they had a school, and another about fifty miles from the cascade of the Wallamette. An Anglican mission had existed at Vancouver, but had been abandoned two years before the arrival of our two missionaries. The Presbyterians had a mission at Walla-Walla, and another not far off, and in 1839, they established a third. But in 1840, the Methodist propaganda displayed its greatest power by the arrival of the Rev. Mr. Lee, with a number of fellow-laborers in that vineyard, and their wives and children, and a number of husbandmen and mechanics. It formed a real settlement, bent on increase and prosperity, and contrasting strangely with the simple cabin, the two solitary priests devoted exclusively to God and the salvation of souls, and the rude altar at Fort Vancouver. These Methodist missionaries had important posts at Wallamette Falls, the Clatsops below Fort George, and Nesqualy, from which they visited other points, and even penetrated as far as Whitby, Okanagan and Colville. But their greatest excursions were short and puny, compared to the seven hundred miles traversed by Father Demers in his journey to Bear Lake beyond the Russian domains.

It would be a work of monumental grandeur to record in

detail the labors, the exertions, the hardships, the successes, losses, and varying vicissitudes of the Northwestern and Indian missions, and of the life of Archbishop Blanchet. In this work we can give but examples here and there, and leave the reader to judge what must have been the history of nearly half a century of such work. Canadian and Indian emulated each other in the joyous receptions tendered to these two apostolic men, who were welcomed as angels from Heaven. For four years they labored alone and unaided in cultivating this vast spiritual wilderness, in seeking out the white population and the Indian tribes, and in struggling for their eternal and temporal welfare. No distance, nor swollen and raging rivers and torrents, nor lofty snow-capped mountains, nor rocks, nor vast prairies, nor dark and almost endless forests, nor immense valleys and wild beasts, nor savage tribes, nor exhausting labors, travels by day and night, nor great physical and moral obstacles, nor the levity, immorality and superstitions of the savages, checked or prevented the apostolic work of these Catholic priests. The rival efforts of sectarian ministers presented additional and embarrassing difficulties.

The first and most pressing work was to restore the faith and piety of the Canadians residing at the fur-trading stations, and first of these at Vancouver. The most arduous toil and constant vigilance were exerted to withdraw the Canadian Catholics from the influences and associations of the sectarian missions. By these means great many were withdrawn from religious seduction and loss of faith, false impressions dissipated, Catholic dogmas and morals explained and enforced, and the practice of religious devotions and reception of the sacraments restored. Many Catholic Canadians had accepted pagan wives, no marriages had been celebrated, children were unbaptized, and tenets of faith and sacraments ignored or abandoned. Fathers Blanchet and Demers remained at Vancouver until January, 1839, correcting abuses,

performing marriage rites, baptizing, and administering the sacraments of penance and holy communion. In January, 1839, Abbé Blanchet visited the Canadians at Wallamette, where he was received with joy, and soon a chapel of seventy feet in length was erected and dedicated by him to St. Paul, and before he left this place he rehabilitated a good number of marriages, and baptized seventy-four persons. In April he started for Cowlitz, where he remained until June, and then he proceeded from one post to another, including Nesqually, until October, while Father Demers was visiting the upper Columbia, and performing the same labors at Walla-Walla, Okanagan, Colville, and other places. During the first year they baptized three hundred and nine persons. Most of the Protestant missions being abandoned by their misled followers, the ministers abandoned the field altogether. But the Methodist missions received large re-inforcements from the United States, and the plant was then laid for trouble in the future. Two years' labor and services of this kind were continued with the most gratifying results. In 1842 Rev. A. Langlois and D. Bolduc came to their aid from Canada, having made the long voyage by sea and around Cape Horn. But in the second year of this apostleship, the illustrious Father de Smet of the Society of Jesus, who had been sent by his superiors to found a mission among the Flat-Heads, in response to repeated entreaties from that tribe, made through the Bishop of St. Louis, came unexpectedly upon the scene, each of these apostolic bands being unaware of the approach and labors of the other, and here the sublime unity of the Catholic Church, and the all-absorbing charity of true religion, found expression and practical form in the union of efforts for God and man's eternal happiness, in these great and good men.

The following mention of the meeting between Father de Smet and Fathers Blanchet and Demers, is made in the *Indian Sketches* of the former:

"We arrived at Fort Vancouver on the morning of the 8th of June. I enjoyed the happiness and great consolation of greeting in these distant parts two respectable Canadian priests —the Rev. Mr. Blanchet, grand vicar of all the countries west of the mountains claimed by the British crown, and the Rev. M. Demers. They are laboring in these regions for the same object that we are trying to accomplish in the Rocky Mountains. The kindness and benevolence with which these reverend gentlemen received me are proofs of the pure zeal which actuates them for the salvation of these savages. They assured me that immense good might be done in the immense regions that border on the Pacific, if a greater number of missionaries, with means at their command, were stationed in these regions; and they urged me very strongly to obtain from my superiors some of our Fathers."

Father de Smet, by letter to Father Demers, announced his intention of returning to St. Louis, for recruits from his Society for the missionary lands. Fathers de Vos and Hœken were immediately sent out, but such were the difficulties, dangers, and hardships of the travel, that they did not reach Oregon until the Autumn of 1843. Father de Smet had found it necessary to proceed to Europe, and was exerting every power in his native country, Belgium, to secure missionaries for Oregon. Fathers Blanchet and Demers knew nothing of his voyage to Europe, and continued their gigantic labors from one end of Oregon to another. Father Demers went on his great expedition to New Caledonia, seven hundred and fifty miles from Vaucouver, and in 1844 was withdrawn by the Vicar-General Blanchet from his regular post at Cowlitz, and sent to the *Falls* of Oregon City, an important post containing already sixty houses. The Vicar-General himself, during the long absence of Father de Smet, which caused him great uneasiness and alarm, found himself charged with all the missionary posts of Oregon, except those of the Flat-

Heads, and while he sent Father Demers to the more distant posts, he himself was moving about from one station to another, studying their condition, providing for their wants, and achieving results the most happy and encouraging. On one occasion he arrived at an open plain just as a battle was raging between two hostile tribes, and it was "his cross around his neck that saved his life." He used every effort to arrest the battle and the carnage, but in vain: he succeeded, however, afterwards in reconciling the warring nations, and on other occasions he several times reconciled with each other tribes that were enemies, and united them all as members of one fold under one shepherd. One of the great results of his success, among both the Canadians and the Indians, was the withdrawal of the Methodist mission wholly from the field. In 1840 this Methodist mission, by its great resources and numerous co-laborers, seemed about to achieve the entire conquest of Oregon; but the superior efforts, good management, indefatigable labors, and holy life and self-denial of Father Blanchet and his companions gained from them all their past success, withdrew both Indians and Canadians from their control, and converted them, the former to the Catholic Faith, and the latter to the practice of their ancient religion; there was neither success nor hope for another mission; there could not be two true religions contradictory to each other, as the native good sense of the pagan Indians taught them; one minister after another with his family began to leave the country, until the visitor of the mission abandoned all attempts as fruitless; the mission property was all sold, consisting of colleges, farms, mill-sites, dwellings, and all the appliances of wealth and comfort; the remaining ministers were dismissed, and the field abandoned to the poor, humble, unaided, and struggling black-gowns, who, by their labors, privations, and examples, revived the examples of canonized saints and missionaries of the early ages of Christianity.

Permanent missions were now established in various parts of the country, and all opposition on the part of the Governor and Committee of the Hudson Bay Company was from time to time withdrawn, for the improved state of the country under the christianizing and civilizing labors of the Catholic missionaries produced the greatest improvement in the relations of the Catholic Canadian employees and the company, between the Indian tribes and the company's agents, and honesty and fair dealing on both sides in the fur trade were among the results of the Fathers' moral precepts.

It was not many years before a fine Cathedral graced the scene at Wallamette. Churches, schools, and devotional shrines, and missionary stations were erected and took the place of such temporary chapels and cabin shrines as were at first erected or hastily thrown up. Father Blanchet, making his head-quarters at Vancouver, travelled mostly by canoes, landing at or near each Indian village, and throughout these settlements the news of his expected advent was resounded several hours before his arrival. He came in a flotilla, or a single canoe, chanting, like Marquette, the Latin hymns as he was seen passing down the stream. In one of his passages, in the winter of 1841, by canoe up the Wallamette to visit and confer with Father Demers, the Abbé Blanchet's boat became wrecked, and he barely escaped with his life. But such occurrences and many similar and varying ones, were not uncommon to Fathers Blanchet and Demers on the Oregon mission. When expected or announced at an Indian village, the savages poured forth in great numbers to meet the missionary, who was escorted, with all the honors of Indian etiquette, from the shore to the village, and great joy was manifested by the tribes. Their baggage, containing the sacred property for celebrating mass, was carried on the shoulders of the Indians. A chapel was hastily and easily made of Indian mats, a rough board formed an altar, and the

wild scene around contrasted with the ecclesiastical vestments and sacred vessels, then for the first time exposed to the admiring gaze of the pagan assembly.

It will illustrate the life of a Catholic missionary in Oregon to relate the following incident. In 1839 Vicar-General Blanchet heard of the arrival at Cowlitz of the Rev. Mr. Leslie, a Methodist missionary, *en route* for Nesqually, with the intention of founding a mission there, more especially for the purpose of influencing the Canadians and other whites, most of whom were Catholics, as well as converting the Indians. Father Blanchet wrote at once to Father Demers, requesting him to repair immediately to the latter place, and use every effort to plant the seed of the true Faith, and sustain the Catholic cause. The Catholic missionary was received most kindly by Mr. Kitson, in command of the Fort there, and a house was assigned to him for chapel and residence. This raised a great storm among the Methodists, who used every means for circumventing this movement of the Catholics, and they even went so far as to apply to the authorities of the Fort to prevent, rather than assist it. The only answer they received was that, even if the Catholics were making conversions among the whites and Indians, "it is none of my business." Father Blanchet had re-married and re-baptized a number of persons over whom the methodist ministers had officiated; a Catholic mission had been erected at St. Paul, about twelve miles from the Methodist station, and conversions to the Catholic Faith were numerous. To exasperate the Methodists still more, Mrs. Kitson became a Catholic. The trouble became more complicated by the hostility of the Indians towards the Methodists because of a severe whipping administered to one of their number at the Methodist mission, for the commission of a theft on the mission premises. The Indians became infuriated, gathered in large numbers around the Methodist mission house, were battering the doors, and threatened to destroy

all. It required the best exertions of the Catholic missionaries to save the property and lives of the Methodists ministers from the fury of the Indians. But the Methodists, instead of gratitude for their safety, only manifested greater animosity towards their protectors, because it was manifest they had all the influence over the Indians. Controversy run high, a number of Catholics, influenced by Father Demers, withdrew from the Temperance Society and Prayer Meetings of the Methodists, and the Methodists in turn carried their exhortations and Prayer Meeting into the very dwellings of Catholics. But in the end the Methodists were left with few auditors, red or white, and their indignation knew no bounds. In order to discredit the Catholic cause, they procured copies of Maria Monk's *Awful Disclosures*, and made the calumnies of that infamous book resound through the mission. Father Blanchet was not frightened; he procured the facts from his friends in Canada, in which country some of the pretended scandals of convent-life were alleged to have occurred, and came out with an unanswerable refutation of the falsehoods and calumnies of the *Awful Disclosures*. The Methodists were confounded, their unfair and fraudulent means of attack rebounded against themselves, they repented their rashness, withdrew the book, and Fathers Blanchet and Demers were left in undisputed possession of the field.

Development and overpowering results poured forth on every side to enlighten the views of the missionaries, to mature their judgments and plans, to guide their minds in fruitful resources and expedients, and to reward their noble labors. While Father Blanchet was thus laboring at Wallamette, Vancouver, Cowlitz and Cascades, Father Demers returned from an expedition to Nesqually, Puget Sound, and Frazer River. The latter baptized at or near Fort Langley on the Frazer, on the occasion of this visit, seven hundred children, and the latter as many more in the four missions he

was personally attending, while guiding, directing, and shaping the labors of the other missionaries of the territory as Vicar-General.

Now we have the pleasure of mentioning a circumstance in the missionary life of Father Blanchet which shows how intent and all-absorbed his mind and thoughts were in his mission work, how providentially fitted he was for the task, and how certain it is that, if the fate of the North American Indian had been from the beginning left in the hands of Catholic missionaries, history would have recorded the grand result of civilization and religion instead of demoralization and extermination. In his visit to Cowlitz, in June, 1839, twelve natives of Puget Sound, mostly chiefs of the tribes of that region, had come in from a distance of over a hundred miles to see him, to hear him preach, and to learn the prayer, and among them were Witschatcha, Tslalakon, Netlam, and others. While instructing the chiefs and crowds of other Indians, he conceived a new and original plan; he devised and invented the *Catholic Ladder* or Scale, and put the same into immediate and most astonishingly successful use. This ingenious invention consists of a form of instruction on the leading dogmas, mysteries of religion, and events in sacred and church history, arranged in chronological order in the shape of a Ladder or Scale, six feet long by fifteen inches wide, with emblems and pictures corresponding with and representing them, and calculated to attract the eye and fix the mind and memory; on the margins are pious hymns and canticles. Its effect was marvelous. Not only was the instruction readily and easily received, but the *Catholic Ladders* were printed, and many copies used and distributed at the various missionary stations, and the chiefs and Indians carried them to their villages and homes, and from them instructed their tribes and families. Knowledge of the Faith was thus widely spread, and the work of christianizing the

pagan greatly promoted. Father de Smet, in his *Indian Sketches*, gives a fine specimen of the Catholic Ladder, which, by its pictorial beauty, attracts and pleases the eye and mind, and by its easy, orderly, and chronological arrangement of Christian dogmas and events in Sacred History is easily understood, and as readily remembered. These *Catholic Ladders* were sent, like apostolic epistles from the apostles to the flocks, neophytes, and assemblies of peoples and cities in the earliest days of Christianity, and every chief became a missionary in his own tribe. The successful effects of the *Catholic Ladder* have been well described by Father Blanchet in his Relation or letter to the Bishop of Quebec, and we prefer giving it in the fervent and graphic words of the illustrious missionary himself, for the written words of the departed great, not intended at the time for publication, are as sure an index of their characters and inward life, as the great events of their outward lives. It describes scenes in his missionary tour to Whidby Island:—

"On Friday, May 29th, 1839, an altar was prepared in a repository made with Indian mats, a rough board was the altar table, the vestments and sacred vessels were exposed, a *Catholic Ladder*, six feet by fifteen inches, was fixed on a mat and hoisted high on a pole before the eyes of all. I then began the instruction by making the sign of the cross in Chinook jargon, and, to my great astonishment, all the assembly, men, women, and children, made the same, pronouncing the words exactly as practised and fervent Christians. I began to sing the first couplet of a canticle in Chinook jargon to the air of *Tu vas remplir la vœu de la tendresse*, and behold, to my great astonishment all continued to sing it to the end with exact precision. I began to sing another one in the air *je mets ma confiance*, and to my increasing great astonishment they all continued the strophe, rendering it as well as the first one. I admired the success Tslalakon had had in teaching his

people. I blessed the Lord for the good disposition of the poor Indians. My joy was so great as to move me to tears, which, nevertheless, I tried to constrain before the crowd.

"I was then dressed in surplice, with stole, and beginning the explanation of the Catholic Ladder, when a chief, Witschatcha arrived with a band of his tribe from another part of the Island, and came to shake hands; Chief Netlam soon came also with his bands. All the chiefs sat in front, the rest behind and on all sides. That was indeed a large meeting. I then began to dress for Mass, and to explain the Mass, the Great Prayer of the Catholics. On the whole assembly making the sign of the Cross and singing the aforesaid couplets of canticles, I became convinced that Netlam and Witschatcha had not done less than Tslalakon with their tribes. The *Catholic Ladders*, distributed at Nesqually the preceding year, had been used and explained, and the chant of canticles practised. The two canticles were repeated alternately during the whole Mass. In admiration of what I heard and saw, *I thought I was in Heaven*, rather than in an Indian country. *Tears of joy fell again from my eyes. An infinite satisfaction had been offered to God for the sins of His poor people.*"

These striking passages; these significant and sublime words, these angelic thoughts, clothed in the simplicity of apostolic language, seem to open the breast of the illustrious missionary and give us an enchanting view of the soul within. *I thought I was in Heaven!* On the day these beautiful sentiments were experienced and expressed, how few spots within the expanse of all Christendom, even from its centre to its entire grand circumference, at which the announcement of the Gospel brought such joy, such happiness, to apostolic men!

Encouraged by the success of his ingenious invention, for true apostolic zeal is the mother of invention, Abbé Blanchet availed himself, as far as the poverty of his Church in the

wilderness would permit, of all the beautiful, inspiring, and chastening emblems and ceremonials of the Catholic ritual. The Benediction of the Blessed Sacrament with its soothing hymns, the devout processions with cross and banners, the pious chant, the blessing of bells, the ringing of the *Angelus*, the vesper service with its sublime canticles, the ornamental vestments, the portable organ, the pictures of the Lamb of God, of the Sacred Heart, of the Madonna, and of the newly adopted patron saints of Oregon, the rosary, the sprinkling with holy water, the burning candles, the shining crucifix, the fragrant flowers, the guarded tabernacle, and every sacred rite, were all used to attract the eye, to instruct the mind, and subdue the heart of the red man of the American forests. No wonder there was such magic in the *black-gown!* No wonder the cold service of the Protestant missions was abandoned! No wonder the Faith was triumphant!

In the Spring of 1842, Father de Smet, so long the object of Father Blanchet's solicitudes and fears, suddenly appeared at the mission. It was a vision; he came, and was welcomed as an angel from heaven, after a providential escape from shipwreck, in which five of his companions and most of his effects gathered in Europe for the mission were lost. The three apostles, Blanchet, Demers, and de Smet, met first at Wallamette and then at Vancouver. Unaware of Father de Smet's expedition to Europe, the lapse of nearly two years since he left Oregon to secure assistance for the mission, the arrival of the Hudson Bay Company's vessel without tidings of him, caused Fathers Blanchet and Demers to become deeply alarmed for his safety: and well they might; for the labors, exhaustion, perils, and adventures of those two years, would suffice to make up an heroic life-time; and so it was with Fathers Blanchet and Demers: the latter returned from his arduous and vast missionary excursion, exhausted, and the former, charged with the care of all the missions except that

of the Flat-Heads, had travelled from mission to mission, from post to post, from tribe to tribe, over mountains, across rivers and prairies, and had succeeded in establishing the Church of Oregon. It was in this state of affairs that Father de Smet arrived at the beginning of August, unannounced, at Vancouver. Father Blanchet was then at Wallamette. He and the whole community of Wallamette hastened to meet him and escort him to Wallamette. The meeting of Fathers De Smet, Blanchet, and Demers at Vancouver was historical. The scene is worthy of a monument. Dr. McLaughlin and Dr. Douglas of the Hudson Bay Company received the Jesuit with every mark of respect and reverence, and sent one of the Company's boats to carry him to Wallamette. The flotilla that carried those great missionaries from Vancouver to Wallamette, led by the Company's boat, made a voyage of triumph. Father de Smet brought with him Jesuit Fathers, new apostles of Oregon, and Sisters of Notre Dame from Namur. The new Fathers were sent to open new missions. The Sisters were immediately installed in the building which had been prepared for a school and academy, and the three great missionaries planned and laid out the future organization for the permanent spiritual conquest of Oregon. Father de Smet directed his course towards his cherished mission among the Flat-Heads. Father Devos came to supply his place in the South. Father Bolduc went to Cowlitz. Father Langlois to Wallamette. Fathers Demers and Blanchet continued their labors at Vancouver and from thence to all the missions within their reach, and planned the permanent mission at Whidby Island. Missions multiplied, and with them the labors of the few Fathers that were in the field, and the administration and direction of the Oregon missions in their entirety by Father Blanchet, as Vicar-General, became a vast addition to his labors as an active missionary.

In 1841, Oregon Territory was visited by two expeditions,

one from England under Sir George Simpson, and the other from the United States under Captain Wilkes of our Navy. Captain Wilkes said: "We stopped for a few hours at the Catholic Mission, to call upon the Rev. Mr. Blanchet (he singularly writes his name Bachelet), to whom I had a note of introduction from Dr. McLaughlin, who received me with great kindness. Mr. Blanchet is here settled among his flock, and is doing great good to the settlers in administering to their temporal as well as spiritual wants. * * * Mr. Drayton, Michael, and myself dined with Mr. Blanchet on oat meal porridge, venison, strawberries, and cream. His hospitality was tendered with good and kind feelings, and with a gentlemanly deportment that spoke much in his favor, and made us regret to leave his company so soon."

Of the Catholic mission at Whidby Captain Wilkes says:—

"It (the island) is in possession of the Sacket tribe, who have here a permanent settlement, consisting of large and well-built lodges of timber and planks. * * * The whole tribe are Catholics and have much affection and reverence for their instructors. * * * * Besides inculcating good morals and peace, the priests are inducing the Indians to cultivate the soil, and there was an enclosure of some three or four acres, in which potatoes and beans were growing."

Captain Wilkes uniformly bears testimony to the failure of the Protestant missions, and to the success of the Catholic missions. Speaking of that near Port Orchard, he says: "Many of the natives are capable of saying their prayers and telling their beads, and some were met with who could sing some Catholic hymns in their own language." This testimony of a distinguished Protestant shows still further the success of Father Blanchet's Catholic Ladder, which had then been generally introduced at the missions. And what he saw at Whidby and Port Orange will apply in general to all the permanent missions under Father Blanchet in Oregon.

In addition to his numerous cares and labors Father Blanchet undertook the erection of an academy at Wallamette, for which funds had been given to him by Mr. Joseph Laroque of Paris, which he called St. Joseph's, after that gentleman. French and English teachers were procured, the academy was opened in October 1843, and placed under Father Langlois, the missionary stationed at Wallamette. One year after it was started public examinations were held, and the inhabitants of Wallamette who attended in 1844 were gratified and astonished at the proficiency of the pupils in French and English, in writing, arithmetic, and other branches. The school commenced in 1843 with twenty-eight boarders.

In this same year and succeeding ones the Oregon missions had received great accessions, in new missions established, new missionaries added to the apostolic band, in churches, schools, and institutions. Oregon had become, under the energetic labors and vigorous administration of Vicar-General Blanchet, a vast religious field, possessing many active missions and making progressive strides to a great future. It was about this time that Oregon made its great religious progress and prospects, attracted more and more the attention of the Holy See. Father Blanchet now received from his superiors in Canada letters, announcing that Rome, at the request of the Fifth Provincial Council of Baltimore, had erected Oregon into a Vicariate Apostolic, that he had been appointed Vicar-Apostolic over it, and that the Papal Bulls, containing these decrees, and dated on December 1st, 1843, were on their way to him. He was immediately solicited by his fellow-laborers to accept the charge, and he at first determined to go to California for episcopal consecration. But desirous of obtaining further reinforcements for his extensive missions, he concluded to visit Europe.

Having appointed Rev. Mr. Demers his Vicar-General and administrator of the Vicariate during his absence, he left

Vancouver towards the end of November, embarked on the Hudson Bay Company's bark *Columbia*, touched at Honolulu, doubled Cape Horn, landed at Dover, England, thence to Liverpool, and arrived at London on May 22d, 1844. Being desirous of receiving episcopal consecration in his native country, he again embarked for Canada on one of the Cunard steamers on June 4th, and arrived at Montreal on the 24th of the same month. He thus performed a journey of 22,000 miles to receive consecration in the episcopal office. He was consecrated by the Right Rev. Dr. Bourget, assisted by Bishops Gaulin and Turgeon, at Montreal, on July 25th, 1844. His far reaching mind and deep penetration enabled him to perceive at once the future course to be taken, the broad foundations to be laid for the Church of Oregon, and to devise the ablest and most effectual means for accomplishing vast and permanent results. The new office in fact brought no new immediate missionary jurisdiction and labor, for these he had exercised for years; he had already organized the missions of Oregon, and had them in good condition. There were duties more pressing than his immediate return to Oregon; the great work of a future spiritual empire was to be provided for. He therefore undertook another voyage and journey like that he had just made. Returning by the same route to London, he passed from thence to Calais, thence to Paris, which he left in December for Marseilles and Rome, reaching the Pontifical City in January, 1846. The interests of his Vicariate having detained him at Rome four months, he returned to Paris preparatory to his departure with a colony of six secular missionaries, four Jesuit Fathers, three lay brothers, and seven Sisters of Notre Dame of Namur, twenty-one in all. The obtaining of such a colony involving negotiations in each case, and the change of home and country of so many persons, and the details of arrangements and execution, entailed an amount of labor and anxiety which the calm and

clear mind of Bishop Blanchet went through with equanimity and success. Already enough had been accomplished in Oregon to excite the admiration of the Christian world. Six thousand savages had been brought within the Christian fold, and that loss to Christianity, which results from the departure of civilized man from home to go into the wilderness, had been arrested and prevented by the rehabilitation of religion among the one dozen Canadian Catholic communities clustering about the trading posts of the Hudson Bay Company; there were now before the return of the Vicar-Apostolic with his colony from Europe, fourteen chapels, of which two were in the Wallamette Valley; one at Vancouver; one at Cowlitz; one at Whidby; two in New Caledonia; four among the Flat-Head Indians, St. Mary's, St. Joseph's, St. Peter's, and St. Michael's; one at Oregon City; one at Yamhill, and one at Twalaté. The three last were for the accommodation chiefly of settlers from the United States, many of whom were Catholics, and others disposed to join the Church.

Among the distinguished conversions to the Faith, effected by Father Blanchet in Oregon, were those of Dr. Long and Judge Burnet. The numbers of missionaries had been gradually increased to sixteen. The names of these apostles of Oregon should be preserved for the veneration of posterity: first and chiefest were Fathers Blanchet, De Smet, and Demers, and then follow De Vos, Hoeken, Langlois, Bolduc, Accolti, Joset, Mengarini, Nobili, Point, Ravelli, Soderini, Veneruysse, and Zerbinatti. All the above were members of the Society of Jesus, except Fathers Blanchet, Demers, Bolduc, and Langlois, and the superior of the Jesuits resided at Wallamette. At this time there was also an academy at St. Mary's among the Flat Heads, a college at Wallamette, and an academy at the same place for girls, under the Sisters of Notre Dame, and we can only record the name of the Superior, Sister Loyola, for we would wish to hand down to

benediction also the names of every one of the heroic women. The total number of Indians was 110,000, of whom six thousand had been converted, and Catholic whites about 1,500. Such were the achievements of a few years, and such the condition of the Oregon Church, when Vicar-Apostolic Blanchet returned to it, with his noble band of recruits of men and women, in 1847. They sailed from Brest on the *L' Etoile du Matin* and Menes was her captain; they embarked in February, doubled Cape Horn, and arrived in Oregon, August 16th, 1847. The Vicar-Apostolic had been consecrated with the title of Bishop of Philadelphia *in partibus*, but upon attention having been called to the existence of a See of the same name in America, the title was changed to that of Draza, by Papal Letters of May, 1844.

One of the well-thought of plans of Bishop Blanchet, as soon as he saw that Oregon was to have a Bishop, was to provide a regular hierarchy for that vast Territory; one in keeping with its future progress and wants; this negotiation detained him long at Rome, and the Holy Father, at his suggestion and on his memorial, based on the settlement of the Oregon Controversy and the influx of population thereto, erected Oregon into an Ecclesiastical Province, with the Metropolitan see at Oregon City, and seven suffragan sees as follows: at Nesqualy, Vancouver's Island, and Princess Charlotte, on the coast; and Walla-Walla, Fort Hall, Colville, and New Caledonia in the interior. Thus Dr. Blanchet became archbishop of Oregon City, July 1846. He returned to his see in August, 1847. At that time only three of the new sees were filled: Vicar-Apostolic Francis Norbert Blanchet was appointed Archbishop of Oregon City, Right Rev. Modest Demers was appointed Bishop of Vancouver's Island, and Right Rev. A. M. A. Blanchet, of Canada, a brother of the Archbishop, was appointed Bishop of Walla-Walla. The new dioceses of Vancouver's Island, Princess Charlotte, and

New Caledonia were included in the possessions assigned to Great Britain in the settlement of the Oregon question between the two governments, and the other sees were within the territories of the United States. Archbishop Blanchet brought with him to Oregon, in 1847, eight regular and secular priests, seven Sisters of Notre Dame, and several ecclesiastics.

The arduous labors of the apostle of Oregon for nine years had been incomparably arduous, but, as we have seen, full of consolations. Now the frame work of an extensive hierarchy had been erected, and upon him devolved the even more arduous and difficult task of filling in the structure, completing and equipping it, and making an organized workshop of missionary labors. An unfavorable tide now set in against Oregon; the gold fever in California had not only checked immigration to the Territory, but also had attracted much of its population to the rich mines of gold. Indian wars had retarded and prevented settlements, and a check was given to missionary work by the murder of a Protestant missionary by the Indians, and by the calumnies against the Catholic Bishop of Nesqually and his flock, who were accused even of instigating the murder, in the face of the fact that they had often sheltered them from personal harm, and prevented the murder of the other Protestant missionary in the same massacre. Under these circumstances Oregon languished, religious congregations left the diocese, and the great and good enterprises of the Archbishop had exhausted his resources, and necessitated the incurring of indebtedness. But Archbishop Blanchet was undaunted. He knew, if the grander forms of hierarchial organization could not be attained speedily, he himself was in robust health, his missionaries were zealous, and he pursued in the main the great work of an humble missionary which he commenced in 1838, when he arrived at Fort Vancouver on an Indian pony and made his church and rectory of a hut.

The severe work of the missions was performed in all its details, such as we have already described as having been performed by him as Vicar-General. Even under such unfavorable circumstances the growth of the missions and of the Church was great, and he managed to add to the organization of the diocese and province. The state of religion towards the close of 1847 shows how he labored and how he succeeded, and the following showing will make its own impression. At this time we see, first, Cathedral of St. Paul at Wallamette; second, Church of St. John the Evangelist, at Oregon City; third, St. Francis Xavier, at Cowlitz; fourth, Chapel of St. James at Fort Vancouver; fifth, New Church of the Wallamette Prairie; sixth, the Catholic School of St. Joseph, at Wallamette; seventh, Chapel, Convent, and Female Academy of St. Mary's, Wallamette; eighth, the Residence of St. Francis Xavier, at Wallamette; ninth, Residence and Church of St. Mary's, among the Flat-Heads; tenth, Mission and Church of the Sacred Heart, among the Pointed Hearts; eleventh, Mission and Church of St. Ignatius, among the Kalispels of the Lake; twelfth, Station and Chapel, among the Chaudières; thirteenth, the Church and Station of St. Francis Regis, among the Half-Breeds, between the Kalispels and Chaudières; fourteenth, a Church built by the Indians, at Stuart's Lake, New Caledonia; fifteenth, Church built by the Indians at Fort Alexandria, New Caledonia; sixteenth, Church built by the Indians, at the Rapids, New Caledonia; seventeenth, Church built by the Indians, at Appetoka, New Caledonia; eighteenth, Station of St. Peter, Upper Lake of the Columbia; nineteenth, Station of St. Francis Borgia, among the Upper Pends d' Oreilles; twentieth, Station of the Assumption, among the Arcs à Plattes; twenty-first, Station of the Immaculate Heart of Mary, among the Koutenais, twenty-second, Station of St. Joseph, among the Okinaghans. These works extended over the vast region

from the Russian possessions and beyond these to California, and from the Rocky Mountains to the Pacific Ocean. The learned, intrepid, and zealous sons of Loyola constituted the great bulk of the missionary band that were then evangelizing this immense region.

In 1848, Archbishop Blanchet received under his simple but hospitable roof his illustrious Brother, Bishop Blanchet of Walla-Walla, and the missionaries of Washington Territory, flying from the Cayuse War, and sheltered them until the missions of that region were restored. It was during this period that Archbishop Blanchet, availing himself of the presence of Bishop Demers of Vancouver's Island and of Bishop Blanchet of Walla-Walla, his suffragans, to hold the First Provincial Council of Oregon, which met in the Archbishop's humble Church of St. Paul, on February 28th and 29th, and March 1st, 1848. This was a simple but a grand scene. A Provincial Council of Catholic Bishops, assembled in such a wilderness and under such circumstances, is an event worthy to be commemorated. In this noble assembly were prepared the regulations for ecclesiastical discipline and sixteen decrees for the government of the dioceses of the Province of Oregon. It was a cheering sight to the eyes of the Sovereign Pontiff, when these apostolic documents were presented to him at Rome for his approval. In September of this year the Archbishop received four additional Sisters of Notre Dame, and other Oblate Fathers as missionaries. On December 21st, he left St. Paul, and established his residence at Oregon City.

On the 28th, he sent Rev. J. Lionel, one of the Oblates recently arrived, to found a mission at Astoria, who, however, finally located his mission on the other side of the Columbia. This fact is important, as showing the energy and undaunted courage of the Archbishop. At this moment his diocese was being decimated by the exodus of his people

from Oregon to the gold regions of California, and while the missionary was starting for Astoria, a large brigade of his people, composed of families from St. Paul, St. Louis, and Vancouver, were preparing for their departure in May, for California, and another missionary, Father Delorme, accompanied them; it was not long afterwards that he heard of the destruction of a great part of this brigade, at the mines, by the local fever, Father Delorme barely escaping with his life. St. Joseph's College had been established by the Archbishop, at St. Paul, but now it had to be closed in consequence of the emigration to the gold mines. But some consolations now mitigated his sorrows; he welcomes back to Oregon Father Delorme, the Sisters of Notre Dame move into the new house erected for them on the lot donated by Dr. McLaughlin at Oregon City, on June 9th, 1849, and on the following day the Archbishop had the consolation of blessing and celebrating Mass in the Sisters' chapel. Missionary work at Oregon City is increased by the arrival of a picket of soldiers to spend the winter, Gen. Lane, the first Governor of Oregon Territory, having arrived in January. Archbishop Blanchet, in the midst of his personal and official labors, sent missionaries to Bishop Demers in Alaska, and founded new missions in his own diocese. The government authorities demanded peremptorily from the Cayuse Indians the extradition of the murderers of Dr. Whitman, the Presbyterian missionary in the diocese of Nesqualy; the murderers, ten in number, were all dead, having been killed by the whites or the Cayuses after the murder, yet five Indians volunteered to go down and explain to Governer Lane all about the murder; they were not concerned in the murder, were not even hostages, but rather ambassadors, so to speak; they were seized and made prisoners, underwent a sham trial, and, "being predoomed to death," they were all executed. Mr. Spalding, the Presbyterian minister and companion of the

murdered Dr. Whitman, went to see them in prison, but they rejected his services; when they saw death staring them in the face, they sent for a Catholic priest. Archbishop Blanchet responded to the call, received them into the Church, baptized them, and visited them daily; he accompanied them to the scaffold, and held the crucifix before their eyes to the last. And all these innocent men died heroically, themselves Christians, at the hand of Christians.

The bearing of Archbishop Blanchet throughout this bloody and trying tragedy was most apostolic. He used for the instruction and conversion of these savages the *Catholic Ladder*, which he had invented, and found it most efficacious. The Archbishop's labors among the whites were also rewarded by conversions among Protestant Americans, some of whom were persons of high standing, influence, and education. He built a large and beautiful church in Oregon City, and made it his cathedral. With the disastrous effects of the exodus to California and the Indian wars Archbishop Blanchet had to struggle, and at one time such was the depression in affairs of his diocese, that even religious communities, unable to sustain themselves, had to leave the diocese. In building his Cathedral, the Sisters' Convent, and St. Paul's Church, all in Oregon City, he had to contract a large debt. In his difficulties he made long and arduous begging tours of two and a quarter years in South America, where all the ecclesiastical and civil authorities venerated and sympathized with the apostle of Oregon and gave generously to his relief. Returning with substantial relief from Peru, Chili, and other Southern countries, he afterwards visited his native Canada for the same purpose and met with equal success.

Archbishop Blanchet attended the First Plenary Council of Baltimore in 1852, and the second in 1866; in these assemblies he was venerated as a patriarch of religion, and he deeply interested the prelates in the great work of christianizing the

Northwest. He returned from the latter Council with one priest and eight Sisters for his diocese. He also attended the Œcumenical Council of the Vatican, and was a warm supporter of the dogma of Papal Infallibility and the opportuneness of its definition. He signed the remonstrance addressed to Bishop Dupanloup, by forty Bishops of the Council, by addressing a letter, April 5th, 1870, to the editor of the *Univers*, requesting him to state in his journal that he had a most lively satisfaction in reading the letter of Mgr. Bonjean, Vicar-Apostolic of Joffa (Ceylon), remonstrating against Bishop Dupanloup's course on the Dogma. In the famous congregation next preceding the Public Session, at which the Dogma was proclaimed, he voted *non placet*, because that part of the Constitutio de Ecclesia which related to the Dogma was not drawn up in "sufficiently strong and explicit words;" this vote of his and his colleagues supporting the Dogma had its effect; for the wording of the definition was made sufficiently strong and explicit to meet their views before the final vote. He was appointed one of the orators of the Council, but, being the 78th in order of the 123 prelates appointed to speak, his turn was not reached in consequence of Cardinal Manning having requested an advanced vote on the main question. Hence Archbishop Blanchet had his address in Latin printed, and passed a copy into the hands of the Secretary of the Council to be filed among its acts.

In this beautiful address he bears testimony to the accord of the Catholics of Canada and of Oregon, in their unwavering belief in the dogma of Papal Infallibility. He was in Rome at the time of its capture by the Italians, and remained until all hope of re-assembling the Council was gone. He had a special audience with the Holy Father before leaving Rome. After his return home he received from his Holiness a letter thanking him for the letter addressed by him and all the Bishops of the Oregon Province, and written before the

assembling of the Council, urging the definition of the Dogma. In his Cathedral at Oregon City, he had public and solemn services of thanksgiving for the Definition, and published his Latin address on that subject, which had been prepared for oral delivery in the Council. On his return he visited Canada and New York, and all his friends were surprised at his robust health and active movements, for "he ran up the steps of his hotel like a boy," at his ruddy cheeks and joyous spirits. At the celebration of his fiftieth anniversary as a priest, he received a beautiful letter of congratulation from Pope Pius IX., who was about the same time celebrating his own fiftieth anniversary. He was ardently in communion with Rome and with the Catholic Church throughout the world. Thus, in the midst of the vicissitudes, privations, and poverty of his own diocese, he sent liberal sums of Peter-Pence to the Holy Father, and he addressed a noble letter of sympathy to the Catholic Bishops of Germany, then suffering under the odious persecution brought upon them by Bismarck. The Sisters of Notre Dame, in 1853, having, from discouragement and poverty, left the diocese of Oregon for California, Dr. Blanchet made the tedious voyage to Canada again in 1859, to replace them with other Sisters. He returned with a colony of thirty-one persons; four priests, twelve Sisters of the Holy Names of Jesus and Mary, and four servants for his own diocese, the others being for the dioceses of Nesqualy and Vancouver's Island. It was on this occasion, that his friends in Canada raised six thousand dollars to defray the travelling expenses of this large colony of religious apostles, who made the trip this time by the way of the Panama Railway.

In 1865, Oregon City having made no progress, he removed his residence to Portland, where he had to commence over again to provide cathedral, episcopal residence, and other equipments of an episcopal see. In 1868 the labors and priva-

tions of a long life in the wilderness had told upon his strength, which had greatly declined, and he obtained the assistance of a coadjutor-bishop, in the person of Right Rev. Charles John Seghers, then Bishop of Vaucouver's Island, who was also named as his successor. At this time the region of the Northwest, which in 1838 had but two priests, one of whom was himself, and neither church, school, college, nor convent, was now an ecclesiastical province with one archbishop, three sees, two vicariates-apostolic,—British Columbia, created in 1863, and Idaho, in 1868,—seventy-two priests, one hundred and seven churches and chapels, four colleges, eleven academies for girls, four hospitals, four orphan asylums, and about one hundred and seventy-five Sisters. His own diocese alone possessed twenty-three priests, twenty-two churches, a college, nine academies, a hospital, an orphan asylum, numerous schools, and a Catholic population of 20,000.

It was not long after this that the venerable Archbishop Blanchet resigned, and announced his retirement in a touching pastoral letter, on February 27th, 1881. He was now eighty-six years of age, forty-three years of which he had spent on the Oregon missions. He ascended the altar of his Cathedral at Portland to read his farewell pastoral and introduce his successor. The scene needs no description, his own words are enough:—

"After sixty-two years of the priesthood; after forty-three years of toilsome labor on this coast; after an episcopate of thirty-six years; after thirty-five spent at the head of this Episcopal Province, we may say, with the Apostle St. Paul, 'The time of my dissolution is at hand. I have finished my course;' and with Holy Simeon, 'Let, therefore, the Lord dismiss His servant in peace, for truly my eyes have seen the wonderful works of His salvation.' We came to this country, accompanied by the late Modeste Demers, the First Bishop of Vancouver's Island, in 1838, to preach the true Gospel for the

first time, and where then we saw nothing but 'darkness and the shadow of death,' we have now flourishing dioceses and vicariates, prosperous missions, a zealous clergy, fervent communities, and a Catholic population of whom we expect great works and noble deeds."

In the same Pastoral he says:—

"At the age of eighty-six years, we feel that 'we are growing old like a garment,' and that 'our generation being at an end,' our time has at last arrived to retire into a place of rest, and of solitude, in order to recount 'to God all our years in the bitterness of our souls'! Farewell, then, beloved and reverend brethren of the priesthood, who have been so often our consolation. Farewell, beloved daughters, Christian virgins, spouses of Jesus Christ, who have so often edified and rejoiced us with the perfumes of your virtues. Farewell, beloved children of the laity, who have been so long the object of our concern, and of our prayerful solicitude; farewell, young men, in whom we behold with pleasure the future of the Catholic Church in this country. Farewell, little children, the beloved of Jesus Christ, and the cherished of our heart. We part now, but we have the firm hope of seeing you forever in Heaven. Forget not your old and loving spiritual father; forgive him his mistakes and shortcomings; pray for him, that his sins may be forgiven and forgotten when he will be called on to give an account of his stewardship."

The remainder of his life was spent in retirement and prayer. His death was worthy of his sublime labors and life; full of Christian virtue and piety. He died in his retirement, surrounded by the companions of his labors and cheered by those blessings which for two thirds of a century he had imparted to others. Comment upon the life and death of such a Christian hero is unnecessary. He died on February 18th, 1883. Bishop Seghers, his successor, pronounced his eulogy:—

"Do you realize it, beloved brethren? He is the apostle of

this coast, the foundation of this mission, the corner stone of this Church; the seed that was sown here and grew into a large and lofty tree, was sown by his hand; to him, under God, we owe the flourishing condition of Christianity in this country; and he is dead! * * * * Do you know, beloved brethren, that a time will come when the name of Archbishop Blanchet will be coupled with those of Las Casas, the first missionary of Central America, of Marquette and Brebeuf, the pioneers of the Cross in Canada and the States of the Atlantic?

"Why? Because he was the first missionary, the apostle of Oregon; he is to Oregon what St. Boniface was to Germany, St. Augustine was to England, what St. Patrick was to Ireland! And believe me, our children will envy us the blessing of having seen him, of having conversed with him, of having listened to his voice."

What a record for eternity, was the career on earth of Francis Norbert Blanchet!

RIGHT REV. AUGUSTIN MAGLOIRE ALEXANDER BLANCHET, D. D.,

First Bishop of Nesqualy, Washington Territory.

Augustine Magloire Blanchet was born on August 22d, 1797, near the village of St. Pierre, Rivière de Sud, in Montmagny County, Province of Quebec, Canada. On his father's side he was related to many of the most distinguished and remarkable legislators and professional men of Canada; and on his mother's side his name was allied to the distinguished names of Joliette, de Ramesay, d' Eschambault, Archbishop Taché, and Cardinal Tachereau. It has well been said that the very "name of Blanchet in Canada is a synonym of Charity and Patriotism." In the United States the name of Blanchet is synonymous with Christian heroism.

Magloire Blanchet was sent to school at an early age in his own neighborhood, and most of his studies, both secular and ecclesiastical, were made with his illustrious brother Francis Norbert Blanchet, Archbishop of Oregon. At this local Catholic School he made his First Communion. In October, 1810, he was sent with his brother to the Little Seminary of St. Sulpice at Quebec, where he made his Latin course. Some years later, after having been confirmed in his early desires to embrace the holy ministry, he entered the Great Seminary, where he made his course of philosophy and theology with marked distinction. Uniform application, fixed methods, deliberate judgment and zeal in his vocation, were firm traits in his character, which marked his seminary life. He was ordained priest on June 3d, 1821, two years after his brother.

Father Blanchet's first service in the priesthood was at St. Gervais, where he served faithfully, until 1822. In this year, he was sent as missionary to the Madelene Islands, situated in the Gulf of St. Lawrence, on the confines of New Brunswick. Next he was sent on the mission of Cheticamp on the Island of Cape Breton. He was recalled to Quebec in 1826, and sent to the diocese of Montreal, where he was successively curé of St. Luke, the Assumption, and St. Charles. He was subsequently appointed by Bishop Bourget one of the canons of the Chapter of Montreal. In 1838, he was appointed to succeed his brother as pastor of St. Joseph's of the Cedars, when the latter was sent by the Holy See and his superiors to found the Oregon Mission.

In 1837, while Father Blanchet was serving as parish priest, the French Canadian rising against English arrogance and oppression took place, called the Revolt of Papineau. It was a patriotic protest of the old régime against the new, or rather against a harshness of administration. The scenes of this warlike movement were chiefly at St. Charles, St. Eustace, and St. Dénis. Abbé Blanchet was then curé of the parish of St. Charles, and naturally sympathized with his poor and ill-treated flock. After the combat of November 25th, in which the Patriots were crushed, he was cast into prison by the military authorities, but no accusation, judgment, or sentence was ever passed against him, for all the skill and industry of the government departments could not find in his conduct a single fact or act upon which to base an accusation of treason. For can it be rightly supposed that this patriotic movement was without its moral and political results? It has brought the government of England and the Canadian people to understand each other better, and an oppressive régime has been followed by just administration.

Father Blanchet administered to the spiritual needs of the several parishes over which he was appointed pastor with

signal zeal, unwearied labor, and consoling results. During the Canadian revolt he was a father to his people, and ministered to the temporal as well as the spiritual necessities of his flock. The Mission and Vicariate-Apostolic of Oregon, over which his distinguished brother had presided from 1838, were erected into an ecclesiastical province in 1844, and the new see of Walla-Walla in Washington Territory was erected as one of the suffragans of the archdiocese of Oregon City. The elder Blanchet was made the archbishop of the Province. Of the new sees it was deemed expedient to fill only those of Walla-Walla and Vancouver's Island. As he knew best the necessities of Oregon, the selection of the incumbents of these two new sees was made at his suggestion, and no one better than he knew the sterling qualities of his brother who had grown up with him, studied with him, been prepared for the priesthood with him, and had already gained universal applause by his able and zealous missionary and ecclesiastical labors in Canada. The Rev. Augustin Magloire Blanchet was appointed bishop of Walla-Walla, and the Rev. Modeste Demers was appointed bishop of Vancouver's Island. Abbé Blanchet was at this time canon of the Cathedral of Montreal. The Papal Bull making his appointment gave him the additional Christian name of Alexander. The diocese committed to his charge and organization embraced the extensive territory between the Pacific Ocean and White Salmon River above the Cascades, the British possessions, and the Columbia River.

The new Bishop of Walla-Walla was consecrated at Montreal, on September 27th, 1846, by Right Rev. Ignace Bourget, Bishop of Montreal, who had been one of his school mates at the Seminary of Quebec. It was then difficult, if not impossible, to make the journey to Oregon in the approaching winter, and the intervening months were employed in the necessary arrangements for the trip, in planning his organization, and gaining some co-laborers for the vast and

needy field before him. In the Spring of 1847, Bishop Blanchet started on his long and cumbersome journey, from Montreal to Washington Territory, and instead of traversing the territories of the Hudson Bay Company, as his brother had done nine years before, he travelled by the American route across the continent. At Easter he was at Pittsburg, and officiated pontifically on Easter Sunday at the Cathedral. Here he and his companions declared their intentions in court to become American citizens, the final act by which he renounced his country, his family and friends, to devote himself to the American missions. He continued his journey northwestwardly. It was an heroic resolve that carried him onward. He went by the way of St. Louis, at which latter place he anxiously expected advices from his brother in Europe, and probably some recruits for the service of his missions. He was accompanied by Rev. J. B. A. Brouillet, as his Vicar-General, who remained actively and faithfully attached to the Bishop and his works to the end, and by his secretary, Rev. M. Leclaire, Rev. M. Rousseau, and a young man named Labrie, of St. George, Canada. At St. Louis, to his great joy, his suite was increased by Father Richard, Messers. Chirauze, and Pandory, deacons, and Brother Blanchet, all members of the Order of Oblates, who had just arrived from Europe, and who had been induced to go as missionaries to the new diocese of Walla-Walla by Archbishop Blanchet, who was still in France.

Bishop Blanchet and his brave and good companions arrived at Fort Walla-Walla, one of the posts of the Hudson Bay Company, on the upper Columbia, on September 5th, 1847, after six months severe and fatiguing travel, and after suffering extreme hardships in making the perilous and arduous journey across the Rocky Mountains. Exhausted by the hardships, privations, and fatigues of the journey, they were kindly and hospitably received by the commandant of

the Fort, Mr. McBean, who was of mixed Scotch blood and a Catholic, and who was then a resident of Washington Territory. The Bishop and his priests secured a small house or hut for their lodgings, and took their meals at the Fort, paying board, for they had no means of procuring or preparing food. At times, while on the missions, the provisions became so scarce that their only food was horse-flesh. Such was his *installation* as Bishop of Walla-Walla. The autumn had set in. There was not a Catholic house, not a house marked with the cross, in the country. No time was lost by the Bishop in commencing his great work of evangelizing the Indian tribes of his vast diocese, and in reclaiming to the Faith, and to Christian observances and modes of life, the Canadian Catholics and Iroquois Indians, residing at the various posts of the Hudson Bay Company and engaged in its service. The force at the Bishop's disposal commenced at once to visit the Company's posts in various directions, as he directed, and became dispersed and partially located at different points. The Bishop spent several weeks in exploring the country with his missionaries, and in studying the situation. He found already in the country three Protestant missions of the Presbyterian church, among the Cayuses, the Nez Percés, and the Spokanes, the first two having been established several years before the arrival of Abbés Francis Norbert Blanchet and Modeste Demers, the first Catholic missionaries that crossed the Rocky Mountains. At the request of the Cayuses, through their chief, that they might be instructed in the Faith by Catholic missionaries, Father Brouillet was sent to take the spiritual charge of them, for they formed a nation of which the Umatillas were a tribe. The Oblate Fathers were sent to found their mission among the Yakamas, and Bishop Blanchet with his secular priests established himself on the River Umatilla, twenty five miles from Wailatpu.

The circumstances which led to an unfortunate interruption of Bishop Blanchet's plans for the missions and caused him the greatest affliction must now be related. It had been his intention to remain but a few days at the Fort, for he knew that Towatowe (or Young Chief), one of the Cayuse chiefs, had tendered a house for the use of the mission, and the Bishop intended to go and occupy it immediately; but the absence of Young Chief on the Buffalo hunt compelled him to await his return. In the meantime, on September 23d, Dr. Whitman, the Presbyterian missionary in charge of the Cayuse mission at Wailatpu, near the camp of another chief, Tilokaikt's camp, on his way from the Dalles, stopped at the Fort, and had an interview with the Bishop, which developed, both by the expression of his countenance and by his words, a most hostile spirit. Received, as he was, with the utmost courtesy and kindness by the Bishop, the Doctor was, notwithstanding, unable to suppress the evident hostility with which he regarded the advent into the country of Bishop Blanchet and the Catholic missionaries. "I know very well," said he, "for what purpose you have come." "All is known," frankly and mildly replied the Bishop, "I come to labor for the conversion of the Indians, and even of Americans, if they are willing to listen to me." The Doctor gave vent to many expressions of complaint, attributed their coming to the influence of Young Chief, made against Catholics the whole series of stale charges which Catholics have heard and refuted for three centuries, accusing them of having persecuted Protestants and even of having shed their blood wherever they were in power; stated that he did not like Catholics, and that he would oppose the missionaries to the extent of his power, and spoke against the *Catholic Ladder*, which was a pictorial and printed explanation of the mysteries of the Faith, invented and designed for the instruction of the Indians by Archbishop Blanchet, as explained by us in his biography; he said he would stain the *Catholic Ladder* with

blood, to show the Indians that Catholics persecuted and killed Protestants, and declared that he would not sell them provisions, unless he saw them actually starving.

In October, and November, Dr. Whitman visited Fort Walla-Walla several times to attend medically some patients, for he was a physican of the body as well as of the soul, and on these occasions he was reserved, unsociable, and unfriendly, but not violent as in his first visit, and the Bishop hoped his hostility was subsiding, as indeed signs not wholly unfriendly were at least outwardly observed. But this was assumed, for he had, after his first visit, gone from the tent to the lodge of Chief Piopiomoxmox, (or Yellow Serpent,) and endeavored to secure his co-operation in exciting the Cayuses, De Chutes, and Dalles Indians against the Catholics. Mr. Spalding also visited the Bishop and his priests, and on one occasion took supper with them, and otherwise exchanged neighborly offices. But, above all, the hostility of the Protestant missionaries, at all three of their posts, was evidently great and unabating. The course pursued by Bishop Blanchet, throughout these unhappy occurrences, was most honorable and frank, both towards the Protestant missionaries and the Indians, with whom he never treated except in public or in the presence of numerous witnesses. On October 26th, Young Chief returned home from hunting buffalo, and the Bishop asked him if he still desired a priest to be sent to instruct himself and his followers, and if so, it was well to come to an understanding as to the location of the mission. Young Chief expressed his earnest wish for the presence and teachings of the black gown, renewed his offer of his house, but suggested that, as a measure of union among the Cayuses, the mission be established at the camp of Chief Tilokaikt near Dr. Whitman's, where there was more land to be had, and land to which he was himself entitled in right of his wife, and he would give the land to the Bishop if Tilokaikt was willing; and that he

and his young men would go there and live near the mission; but in case Tilokaikt was unwilling, his former offer of his own house on the Umatilla was at his service.

Accordingly, on October 29th, Tilokaikt and other chiefs were assembled in council by the Bishop at the Fort, and the Bishop explained to them, in the presence of the officers and men of the Fort, and many Indians, his intentions as to founding missions among the Cayuses, the plan proposed by Young Chief. Tilokaikt was a thorough diplomatist and politician, whom European and American diplomats and politicians of our day might have welcomed as a worthy associate. He and the other chiefs made speeches and asked many questions, by which they endeavored to commit the Bishop to certain promises, the purport being: was it the Pope who had sent the Bishop to ask for land for the mission—how the priests lived in their own country—who maintained them—whether the priests would make presents to the Indians—whether they would cause their land to be ploughed—whether they would aid them in buildlng houses—whether they would feed and clothe their children, etc., etc. One of the chiefs spoke in severe terms of Dr. Whitman, accused him of many acts against the Indians, and said he was a bad man. The Bishop replied that it was the Pope who had sent him, but to save their souls, not to take their lands—that his only desire for land was to provide sufficient for the support of the missionaries, who would till it for the purpose only of raising something to eat—that he would not make presents to the Indians, and would not pay them anything for the small piece of land they needed, but in case they worked for him or the missionaries, he would pay them for their work—that he would assist them neither in ploughing their lands, nor in building their houses, and would not feed and clothe their children; and allowed them to perceive that it was for their immortal souls

he chiefly came amongst them. The Bishop told the chief, who spoke ill of Dr. Whitman, that his words were bad, and that Dr. Whitman was a good man. Thomas McKay, one of the residents at the Fort and spectators of the conference, in his written statement made in 1848, says: "One of the chiefs told the Bishop that they would send the Doctor off very soon; they would give him his house if he wished. The Bishop answered that he would not take the Doctor's house; that he did not wish them to send the Doctor away, and that there was room enough for two missions."

After retiring for consultation, the Indians answered that they agreed to Young Chief's desire, and requested the Bishop to send some one to visit the land and select a place for the mission. When the Bishop sent Father Brouillet to Wailatpu for this purpose, he was told by the wily Tilokaikt that he had changed his mind, and that he had no place for the Bishop except that previously taken and then occupied by Dr. Whitman, the Presbyterian missionary, and requested the Bishop to accept that, as he intended to send the Doctor away, because he was an enemy of the Indian. The Bishop and Father Brouillet, his Vicar-General, refused on this and several other occasions to accept Dr. Whitman's place from the Indians when offered by them, or in any way to interfere with the Doctor or his mission. On renewing his request of Young Chief, the Bishop received from the latter the promised house and land on the Umatilla, and on November 27th the house had been prepared and was then occupied by the Bishop together with Fathers Brouillet, Rousseau, and Leclaire. This house and the mission established there were twenty-five miles distant from Dr. Whitman's and among a different tribe. On the 28th of November, the day after the Bishop and his priests took up their residence at the new station of Umatilla, they were visited both by Dr. Whitman and Mr. Spaulding, the Presbyterian missionaries,

the latter remaining to supper with them, and both seeming to show by their countenances and conversations that their hostility to the Catholic missionaries had greatly abated; but it was not by any means extinguished, even by the pure and disinterested lives and sacrifices they saw the missionaries exhibit, nor by the courteous and generous hospitality and Christian charity they received at their hands, nor by the justice and liberality they saw them practise in all their dealings with the Indians and towards the Protestant missions and missionaries, nor by the fact that they had been offered the very lands and houses of the Protestant missionaries repeatedly, and had refused to accept them.

It was evident that the very existence of the Protestant missions for a moment longer depended upon a word from the Catholic Bishop and his priests, and hence the apparent friendship and cultivation of the good will of the Catholic missionaries, as was admitted by the minister, Mr. Spaulding himself. When they saw the Bishop in public council defend them and preserve them from instant annihilation, they continued in their hearts to be his enemies.

Bishop Blanchet and his companions, immediately after their arrival in the country, saw the existence of great hostility on the part of the Indians towards the Protestant missionaries. He and his companions did all in their power to remove it. But as the bloody sequel proved, while they saved the lives of Mr. Spalding and his family and others connected with the Protestant missions, the success of their efforts of Christian charity fell far short of the Protestants' wishes and hopes. The well ascertained grounds of complaint, as alleged by the Indians themselves, causes of their hostility, were as follows: first, the failure of the Protestant missionaries to pay the Indians for their lands in accordance with their express promises that they would; second, the death of the Nez Percés chief, killed on his way to the United States in

company with Mr. Gray, a companion of Dr. Whitman; third, the murder of Elijah, son of the Walla-Walla chief, by an American, in 1844; fourth, the statements of Tom Hill, a servant of the Doctor, to the effect that the Protestant missionaries had deceived the Indians, were not laboring for their good or the good of their souls, but for the accumulation of riches at the expense of the Indians, and while paying the Indians nothing for what they received from them, exacted payment for all they pretended to do for the Indians; fifth, the poisoning of the wolves to keep them from depredating on the Doctor's property, and the poisining of the Doctor's melons by himself, to keep the Indians from stealing them, by reason of which the Doctor was accused of directly poisoning the Indians, for many who had eaten wolf-flesh and melons were made deadly sick; sixth, the whipping of certain Indians at the Protestant mission on several occasions; seventh, various false rumors and impressions prevailing for years past among the Indians, that these missionaries were providing themselves with poison to kill off the Indians as directly and expeditiously as possible, were bent on extirpating the Indians and possessing their country, and many others of the same and similar character; eighth, the spreading of small-pox by Americans among the Blackfeet Indians, in connection with the measles among the Cayuses, and the imprudent use of poison at Dr. Whitman's establishment and in his profession as a physician; ninth, alleged lack of sincerity and faithfulness to their words and promises, violence and imprudence of lauguage, and excessive self-seeking and covetousness on the part of some of the Protestant missionaries; tenth, slanders propagated industriously among the Indians by former servants or employés of Dr. Whitman, to the prejudice of the Presbyterian missionaries; eleventh, in addition to the foregoing and other direct exciting causes embittering the Indians against the Doctor and his colleagues,

there existed a long list of remote causes which, together with the above, so exasperated the Indians, that altogether it was evident that for years prior to the arrival of Bishop Blanchet, the lives of the Presbyterian missionaries were in unceasing peril. Such, too, was the condition of things, as the Bishop soon discovered, on his arival in the country. Dr. Whitman and Mr. Spalding had a long list of complaints against the Indians, and they freely confessed to the Bishop that their lives were constantly threatened, depredations committed on their property, insults and indignities heaped upon their persons, and that they had received numerous warnings to leave the country. They regarded their departure as a foregone conclusion, and they almost placed themselves, indirectly at least, under obligations to the Catholic Bishop and missionaries for their preservation. This is a fact of public notoriety, and was acknowledged by Dr. Whitman and Mr. Spalding themselves. Certainly, the relations between them and the Catholic missionaries were apparently improving, for Father Brouillet, the Bishop's Vicar-General, states that "the day before our departure from the Fort for the Umatilla, we dined with Mr. Spalding and Mr. Rogers; it was a satisfaction to have the acquaintance of these gentlemen. I then indulged the hope more strongly than ever, of living in peace with them all, which was in perfect accordance with my natural feelings;" but the poor, deluded Indians were not yet brought under the influence of such Christian sentiments and the good example shown and advice given by the Bishop and his missionaries.

Dr. Whitman and Mr. Spaulding having informed Father Brouillet that there were many sick and dying at Tilokaikt's camp, near the Doctor's mission, the Father resolved, after baptizing the infants and dying in his own mission at Umatilla, to go on November 30th, 1847, to the former, to render like assistance to such as desired his offices there. He arrived

between seven and eight o'clock in the evening. He was overwhelmed with consternation and grief on his arrival at learning that the disaffection of the Indians had culminated the day before, November 29th, in the massacre of the Doctor and his wife and the greater part of the Americans at the mission. He spent the night in tears and sleeplessness at such apalling news. Early next morning, December 1st, after baptizing three sick and dying children at Tilokaikt's camp, he hastened to the scene of carnage to offer to the widows and orphans all the assistance in his power. Here he found five or six women and over twenty children in the most deplorable condition; the mangled and bloody corpses of their husbands or fathers, who had been murdered in their sight, still lay unburied not far off, and they, held as prisoners, expected every moment to share the same fate. With flowing tears he spoke words of hope and comfort to the survivors, and then hastened to wash and decently inter the remains of the victims.

It was with great difficulty he could obey the stern suggestions arising from the presence and watchful eyes of the infuriated savages, whose hands were still reeking with blood, and whose hearts were raging for further carnage, for it was dangerous for himself and the miserable survivors to show too much sympathy or grief. He found ten dead bodies lying scattered here and there, covered with blood, and bearing the marks of the most atrocious cruelty—some pierced with balls, others more or less gashed with the hatchet. Dr. Whitman had received three gashes on the face. Three others had their skulls crushed, so that their brains were oozing out. While engaged in burying the dead, Father Brouillet had to watch every Indian's hand and motion, lest a tomahawk might be buried any moment in his own brain. Some of the dead bodies were afterwards exhumed and devoured by wolves. Having finished his human offices as best he could, he hastened with his interpreter to carry the news to Mr.

Spalding, the other Presbyterian missionary, warn him of his danger, and provide him with the means of escape, though in doing so he knew that he exposed his own life to the revengeful blades of the infuriated and suspicious savages. Tilokaikt was absent at the time, his son was acting for him, and to him Father Brouillet made an impassioned appeal, and obtained his promise for the safety of the survivors. After conveying this promise to the prisoners, the widows and orphans of the slain, and again speaking to them words of hope and consolation, he hurried to meet and save Mr. Spalding, whose mission was in the direction of his own home on the Umatilla, and who had already made known his intention of visiting Dr. Whitman on this day, which was Wednesday, so that, by going in the direction of his own mission, Father Brouillet might disarm all suspicion of his going to Mr. Spalding, upon whose destruction the Indians were also bent. But to his consternation, on leaving, he beheld the son of Tilokaikt following with his interpreter, who was also an Indian, and a relative of Tilokaikt and his son.

They had not proceeded very far before they met Mr. Spalding coming towards them, and had not the Indian some half hour before discharged his pistol, as Father Brouillet knew, Mr. Spalding would have been shot by him on sight. While the Indian was preparing to reload his pistol, Mr. Spalding galloped immediately to Father Brouillet's side, was overwhelmed with the apprehensions and fears he constantly lived in, and anxiously inquired about Dr. Whitman and his family. Father Brouillet, after a few words concerning the bloody tragedy to Mr. Spalding, and for such a sudden catastrophe the latter was even yet not prepared, he and his interpreter at his request urged the son of the chief to spare the life of Mr. Spalding, not to reload his pistol, and to return to his father's camp. The young chieftain answered that he could not take the responsibility of sparing his life, but at the

request of the black-gown he would return to the camp and consult the other Indians. Immediately after his departure Father Brouillet disclosed to Mr. Spalding the particulars of the bloody fate of his friends. The latter now became overwhelmed with grief, with a sense of his own danger, and the necessity of his immediate flight. Father Brouillet, at his request, rendered him every assistance in his power, permitted him to leave his horses and stock with his interpreter, supplied him with provisions for his escape, and Mr. Spalding, bewildered and paralysed with fright, towards evening plunged into the woods and made his escape. Father Brouillet had scarcely travelled a few miles, when he heard behind him the racing trot of Indian horses, was soon overtaken by three mounted savages in pursuit of Mr. Spalding in order to kill him. They broke forth in violent reproaches on finding that he had fled; they attributed his escape to Father Brouillet, and from that time the lives of the Bishop and Catholic missionaries were in hourly peril. He spent another night without sleep. On Thursday, December 2d, Father Brouillet reached the Bishop's residence at Chief Towatowe's camp, and the Bishop and his clergy were struck with consternation at the atrocious deed.

A few days later an express arrived from Fort Walla-Walla, informing the Bishop that his life and the lives of his friends were in danger from certain Indians, who could not forgive the escape of Mr. Spalding, which they accused Father Brouillet of accomplishing. The Bishop assembled the chiefs and besought them to peace, and to save the lives of the surviving prisoners in their hands; they answered that they had no hand in the massacre, but would use their influence to save the lives of the prisoners. Within a few days several more of Dr. Whitman's people were murdered and the prisoners carried away to the tent of one of the chiefs. On December 16th, Bishop Blanchet received a letter from Mr. Spalding

addressing him as "My Dear Friend," giving a doleful account of his sufferings and travels through the woods and thanking "his dear friend," Father Brouillet, for aiding his escape, and requesting him to give assurances to the Indians, that he and his friends would not urge the Americans to revenge, but to peace. On December 20th, the great and subaltern chiefs in the Bishop's vicinity assembled at the Bishop's house and sent in to the government a request for peace, and here again the Bishop pleaded for the safety of the captives still held by Tilokaikt's bands. Subsequently the Bishop and his clergy went down after two urgent requests from the Chief Factor of Fort Vancouver, and attended a great council held at the Fort in the interests of peace, on December 23d. Finally, Mr. Spalding, who had fallen into their hands, and the other prisoners, to the number of fifty-one, were ransomed at a high price, and the country was rife with rumors of war. The Bishop, and Father Rousseau, and Father Richard, Superior of the Oblate Fathers, now had to fly before the impending strife, and accepting a passage on the same boat that carried the ransomed captives, the sad flotilla put out into the river on January 1st, 1848, just in time to escape the arrival of fifty Cayuse warriors, who came in the haste of the enkindling war to retake the captives and murder Mr. Spalding.

On arriving at the Dalles, the place of rendezvous within the American lines, Mr. Spalding expressed himself now in favor of the Americans waging a war of revenge and retaliation on the Indians, sentiments quite different from the words of peace contained in his letter to the Bishop, and received by the latter on December 16th, for the letter was written from his captivity; now, that he had reached a place of safety, he had become a war man. On January 15th, Bishop Blanchet, after his hard trials and imminent danger, reached in safety the residence of his brother, the Archbishop, at St. Paul of

Wallamette. Father Brouillet, the Vicar General, and Father Leclaire the secretary of the Bishop, remained at the Umatilla Mission with the Indians, but on the battle between them and the Americans of February 19th, Father Brouillet, with the secretary, and Fathers Chirauze, Pandosy, and others of the Yakina mission, felt compelled to leave the missions and join Bishop Blanchet at St. Paul's. The Indians were so exasperated at Father Brouillet's departure and at his supposed help to Mr. Spalding, that they plundered his house and set it on fire. Thus the Cayuse war which followed, or rather was inaugurated by the massacre of Dr. Whitman and his family and friends, put an end for the time to the Catholic Cayuse missions. To the Cayuse missions of the Presbyterians at Wailatpu, Lapwoi, and Spokane, which, according to the uniform testimony of all impartial eye-witnesses, including that of Captain Wilkes, of the U. S. Navy, had never succeeded in doing any good, spiritual or temporal, to the Indians, and whose only fruit was the Cayuse war, that war put an end forever.

We have been careful in giving a clear and impartial historical statement of these events, because of their deep importance and great interest, and because they have been the subject of bitter controversy and of grave calumnies against Bishop Blanchet and his companions, and against the Catholic Church. As Mr. Spalding, when a prisoner among the Cayuses, was a peace-man, and when at liberty and under the protection of the U. S. flag, and of the Oregon regiment at the Dalles, became a war-man: so also, as he was a "dear friend" of Bishop Blanchet, and his Vicar-General Brouillet, and other missionaries, when he had to appeal to them to save his life from impending slaughter, or as he expressed it, when "I was in a hole," so also, after these and throughout all the succeeding years, the "dear friend" was changed into a "bitter enemy" of the Bishop and his missionaries. The

minister Spalding, closing his heart to every generous sentiment of gratitude and his conscience to every sentiment of justice and truth, accused Bishop Blanchet and his clergy of having been the instigators of the horrible massacre of Dr. Whitman and his wife and companions, in 1847. This calumny has been repeated from year to year, down to recent years, and has been put in the shape of written charges and printed as a congressional document, and it has been as repeatedly refuted upon unanswerable evidence and documents. Those who wish to read the details of this painful history we refer to the *Freeman's Journal* of 1853, Volume IV., New Series, and 1878, Volume XXXIX., and to the *Catholic World*, Vol. XIV., 1872.

These ministers lived to see the Jesuit Fathers safely and successfully conducting their glorious Indian mission in the Rocky Mountains, the Oblate Fathers returning in peaceful and glorious triumph to their mission at Yakima, and Bishop Blanchet and his companions returning to the Umatilla, to re-establish the Cayuse missions and build up the Catholic hierarchy of the Northwest, while they were expelled forever from the Indian missions of that region. They maliciously appealed by a libelous petition to the Legislature of Oregon, which upon investigation of the facts was voted down. And the Colonel of the Oregon regiment obtained from Father Brouillet a statement of the case, which, when circulated among the officers and soldiers of the regiment, caused them all to do "homage to the truth in acknowledging the loyal conduct of the Bishop and his clergy." It is also a significant fact that the five Indians who volunteered to go and explain the truth of the affair, and thus, though innocent of the crime, became specially implicated in the Whitman massacre, were Protestants, and remained such until Archbishop Blanchet converted and received them into the Catholic Church on the scaffold, on which they met death for the crime of which they

were well-known to be innocent. It should also be mentioned that Dr. Whitman carried into execution the threat he made to Bishop Blanchet to smear the *Catholic Ladder* with blood, for one of these beautiful and emblematic explanations of Christian truth was given to Mr. Ogden, an officer of the Fort, all covered with blood, by a Cayuse Indian, who received it from Dr. Whitman. Also Mr. Spalding prepared and had printed a Protestant or rather an anti-Catholic Ladder, on which were represented two roads leading to Heaven—a wide one, where the Pope is represented as selling indulgences and forgiveness of sins, and in which the Catholics were seen going up, and at the upper end of which they were all falling head foremost into hell—and a narrow road where the Protestants were supposed to go, but apparently so difficult to ascend, that none were seen ascending it. This perversion of Christianity was circulated by Mr. Spalding among the Indians to his own discredit and defeat, for the native good sense of the Indians rejected the disgraceful calumny, which they saw refuted by the daily lives and saintly virtues of Bishop Blanchet and his missionaries, and their own experiences of the graces they themselves received in becoming Catholics.

While Bishop Blanchet was sojourning at St. Paul's of Wallamette, he was consoled not only by the company of his illustrious brother, Archbishop Francis Norbert Blanchet, but also by that of the illustrious missionary and Bishop of Vancouver, Dr. Demers; there the First Provincial Council of Oregon was held, and was attended by these three illustrious missionary bishops.

After a few months the Cayuse recalled their Catholic missionaries to the Umatilla, and the Bishop started for Vancouver, June 4th, 1848, in order to return to them. He reached the Dalles, where he was forbidden to proceed further by Mr. Lee, superintendent of Indian affairs. Here his energy of character, zeal, and indomitable will were immediate-

ly called into action, for, availing himself of the misfortune to the Cayuse mission, he went to work immediately and founded a mission at the Dalles, which was a part of his diocese, and placed it under the patronage of St. Paul. The Oblates returned unmolested about the same time to their mission of Yakima. The characteristic energy and heroic activity of the Blanchet Brothers were well exhibited in the act of holding a Provincial Council, and in founding a new mission in the midst of such confusion and of the din of war.

The Cayuse war continued with more or less severity during the years 1848 and 1849, and resulted, as all Indian wars have resulted, in the defeat and subjection of the Indians. The missions were greatly impeded and embarrassed by the war, which prevented the formation and progress of settlements, and withdrew the Indians from the steady reach and influence of the missionaries. But as long as Bishop Blanchet was within reach of an indifferent Catholic or of a Protestant, or of an Indian, his zeal was active and he ever busy, for one of his mental resources and energy was ever at work, be the field large or small. But the war was prevented from becoming general or a border war.

Such was the condition of religious work and interests in Washington Territory until 1850, when the exigencies of the missions and the future aspirations of the struggling Church led the Holy See to erect the new see of Nesqualy, which occurred on May 21st, 1850, and Bishop Blanchet was made its bishop in the following October. He now took up his residence at Fort Vancouver on the Columbia. Here he establishes his residence and selects, with his accustomed good judgment and foresight, his section of the public lands, which ever afterwards, by their choice location and good quality, became the envy of army officers and the cause of an enduring struggle with the United States authorities. Soon a modest hut and log cathedral arise in this remote-

wilderness, in which the grand and touching services of the Catholic religion are celebrated with all possible impressiveness. In August, the Oblate Fathers came and were placed in charge of the Indian missions of Puget Sound, erected a chapel, and established their Mother-House about a mile from Olympia, and from thence attended the Indians of the Bay. Chapels were built and a mission established at Steilacoom, and on the Cowlitz River, and among the Chinooks. In May, 1852, Bishop Blanchet attended the First Plenary Council of Baltimore, and here, in this learned and dignified assembly, the new element of the great missionary work and prospects of Washington Territory entered into the hopes, the deliberations, and the history of the American Church. Bishop Blanchet, by the importance attaching to his arduous work, by his labors, privations, vicissitudes, experiences, and heroic exertions, no less than by his sound and practical judgment, became an object of respectful and intelligent interest wherever he appeared in or out of the Council. In 1853, as one of the results of the Baltimore deliberations, the diocese of Walla-Walla was suppressed, and part of it, including the Dalles and Cayuse Territory, was annexed to the diocese of Nesqualy. So also, when the Territory of Washington was organized, in 1853, by Congress, the diocese of Nesqually was made to cover and be co-extensive with that vast Territory. Bishop Blanchet was now in possession of the missions he had founded from 1847 to this time, including the disastrous but historic Cayuse missions, the Dalles, etc. Now the Church of Washington Territory was organized, religion was making sure and solid progress, and the patriarch of that vast region began to realize the consolations of seeing his spiritual jurisdiction strengthening and thriving.

The good Bishop had scarcely begun to realize the blessings of peace among his Indian nations and tribes, and see his diocese assume stable organization, when another severe trial

awaited him. The discovery of gold in California not only diverted immigration, but it drew away from his diocese many settlers and residents, who could not withstand the glittering temptation. Most of those who went away never returned, and many of them died of fever in the gold regions. A Catholic population of about six thousand lost severely, and the number of priests and chapels declined. The Bishop's resources for the Indian missions were crippled. Yet he persevered, with his characteristic firmness and energy, and strengthened what remained. In 1856 he introduced the Sisters of Charity of the House of Providence, and with paternal care fostered this noble society. At the time of his resignation, in 1879, they had their convent of the House of Providence and Providence School, St. Joseph's Hospitals, St. Genofefa's Female Orphan Asylum, St. Vincent's Male Orphan Asylum, all at Vancouver, the City and County Hospital at Seattle, St. Vincent's Academy at Walla-Walla, St. Mary's Hospital, also the Academy and Day School at Cowlitz, Academy and Day School at Yakima Mission, School for female Indians and one for male Indians at Tulalih, Boarding and Day School for Indian Boys at Fort Colville. Orphanage, in the sense it is understood in the large cities of the East, is not so prevalent in frontier countries, nor the means of providing for such cases so abundant; yet each of the two asylums at Vancouver have maintained about sixty orphans. These various institutions and houses of charity and education were founded by Bishop Blanchet and maintained by him under the most difficult and trying circumstances. In his Indian schools he demonstrated two facts; first, that the Indian is capable of education and civilization; second, that the Catholic Church is capable of educating and civilizing them, as she alone has proved herself capable of doing with every nation, however barbarous, with which she has been brought in contact. Bishop Blanchet also founded the College of St. Patrick at Walla-

Walla, which has accomplished good results in the cause of Christian education, and the College of the Holy Angels at Vancouver, with its able faculty and eighty pupils.

Bishop Blanchet was excused by the Holy Father, Pope Pius IX., from attending the Council of the Vatican, in consequence of the pressing needs of his diocese, his advanced age, and physical infirmities. He was in perfect and ardent sympathy with the acts and decrees of the Council. He earnestly protested against the spoliation of the Holy See and the dispersion of the Council. In 1870, after the adjournment of the Council and occupation of Rome by the Italian usurpers, he addressed a Circular Letter to the faithful of his diocese, asking them "to implore Heaven and beseech the Almighty to put an end to the persecution made against His Church in the person of her chief, by recalling to the paths of justice those who trample under foot her most sacred rights," and he requested the priests and people of his flock, to this end, to recite daily five times the Our Father in honor of the Sacred Heart of Jesus, and five times the Hail Mary in honor of the holy heart of Mary Immaculate. He united also in an eloquent and earnest address to the Pope, sustaining the dogma of Papal Infallibility and its opportune definition.

With Indian missions to found and sustain, and missions for the whites at various former posts of the Hudson Bay Company, and schools in several parts of his vast diocese, Bishop Blanchet established around his own residence and see of Vancouver ecclesiastical, educational, and charitable improvements, which cost him great labor, and personal sacrifices. Having entered upon and claimed a section of six hundred and forty acres of land, under the law, he made the wilderness rejoice with improvements, which cost him the great sum for that country of twenty thousand dollars. On a part of this land, about four hundred by four hundred feet, he erected a church, which was his cathedral, a Bishop's resi-

dence, a pastoral and missionary residence, a convent of the Sisters of Charity, boarding and day-schools for boys and girls, and a hospital to which were attached the necessary out-houses, gardens, play-grounds, and enclosures. It was in the midst of these monuments of his own zeal and labors that his devoted clergy and priests celebrated, in September, 1878, the year before his retirement, the thirty-second anniversary of his consecration as a Bishop, as an act of thanksgiving to God for the benefits conferred upon their beloved and venerable Bishop, for the past thirty two years. In addition to the clergy and laity, who attended in great numbers, these beautiful and joyous ceremonies were attended by the students of the Holy Angels College, those of Providence Academy, the Sisters of Charity, and their orphans. After the solemn religious services and Mass, the college students and the children called on the venerable patriarch at his residence, and as the accounts of the day mention, all were "received by the Bishop with words of loving kindness."

As Bishop Blanchet had experienced in each of the great ordeals of his previous life, the revolt in Canada, his sacrifice of his home and country for the wilderness, and the Indian war of 1848, the afflictions and misfortunes of an ordinary lifetime, so he was again to experience in the struggle with the military and civil authorities of the country, for the possession of the very lands he had held so long and so solidly improved, the anxieties and wrongs of another average active life-time. It was no uncommon thing, amidst the evidences of veneration and respect, and many acts of kindness and generosity shown to the Indian missionaries by American railroad and European steamship officials, and citizens, and public functionaries, for serious complaints to be made through the press at acts of oppression and arbitrary power experienced by them from the hands of our own military officers and officials.

It is painful to record the history of the claim of Bishop

Blanchet to the St. James' mission lands at Vancouver. The title of the Church and the possession of the land, both arose prior to any right of the United States, when the whole country was in the domain of the Hudson Bay Company, under the actual jurisdiction of England, and before the settlement of the Oregon question between the two governments. The land of the mission, thus possessed, was encroached upon by the officers of the American Army, until the military and civil authorities were led to claim for the government the very title and possession of the entire six hundred and forty acres, and the valuable improvements of Church, episcopal, and pastoral residences, schools and hospital, costing over twenty thousand dollors, notwithstanding both legal title and long possession in the missionaries. The treaty between the United States and Great Britain, which transferred the political jurisdiction over Oregon aud Washington Territory to us, was not made until June 14th, 1846; whereas the title and possession of the St. James mission commenced on November 24th, 1838, and the Cathedral, which was the fruits of great exertions, sacrifices, and labor on the part of Bishop Blanchet, was actually consecrated fifteen days before the Treaty, on May 30th, 1846. The precise and unquestionable title of the Church took definite shape and ratification under a solemn grant of the land itself, from the very government whose military and civil officers have been now for nearly forty years encroaching upon and disputing it. The Act of Congress organizing Oregon Territory was passed August 14th, 1848, whereby it was enacted in its first section, "That the title to the land, not exceeding 640 acres, now occupied as missionary stations among the Indian tribes in said Territory, together with the improvements thereon, be comfirmed and established in the several religious societies to which said missionary stations belong." The claim of St. James Mission to this section of land was filed in the General Land Office at

Washington, in 1853, was not acted upon then, on account of the supposed possessory rights of the Hudson Bay Company; but in 1859, on Father Brouillet, Vicar-General of Bishop Blanchet, showing the government to its satisfaction that the possessory rights of that corporation had ceased, the government took action by ordering a survey of the mission claim and directing the Surveyor General to investigate the rights of the different claimants of mission lands and make a report. But as much earlier as 1852, Dr. Henry, on the part of the United States, had made a report favorable to the missions and setting forth the grounds of his opinion.

Notwithstanding the long and undisputed possession of the mission of St. James and the favorable report of Dr. Henry, Bishop Blanchet, on March 6th, 1858, was notified by the U. S. military officer in command at Fort Vancouver that he wanted a part of the land, even the very part where a portion of the improvements of the mission stood, for the use of the increased and increasing garrison, for a military road etc., and was ordered peremptorily to remove his fence and surrender possesion of the part needed. The other Catholic missions in Oregon and Washington Territory were recognized under the Act of Congress above quoted to be the undisputed owners of the mission-lands occupied by them. But the lands of St. James' Mission at Fort Vancouver, though the oldest claim and possession of all, were an exception. The land was very valuable, was cultivated and improved, was near the fort, and was needed for the comfort and convenience of the military, hence the injustice. Father Brouillet met the above notice and demand of the commandant at Fort Vancouver on March 11th, 1858, with a stout and peremptory protest and refusal to surrender possession of the mission-lands or any part of them. Under date of September 29th, 1858, Bishop Blanchet addressed a long and able letter to President Buchanan, protesting against the tyranny of the

military at Fort Vancouver, setting forth distinctly the claim of the Mission, and demanding an investigation and decision by a competent authority. A few extracts from the Bishop's letter to the President will suffice:—

"Sir, Allow me to remark that you will hardly find in any of the Christian nations of the world, even in Russia, such an arbitrary act as the one determined to be inflicted upon us in the name and by the employés of the government of a nation which boasts to have the most liberal government of the world, and sets itself up as a model of liberality to other nations.

"In any other country, whenever the government needs land or any other property belonging to its subjects, it causes it to be legally valued and paid for, before it dares to take and use it, and in so doing, it only does what common justice and natural law require. But in our case no such thing is done. The commander of a small military post takes a fancy to a small piece of ground, the property and in the occupation of the Catholic Church, and then his satellites are sent in, markers planted through that property, and a notification is sent to its owner, forbidding him to use it any longer, for the government wants it. But an agreement with the owner, a fair valuation, and the price of the ground before it changes hands, are not even thought of.

"Sir, If there was any doubt in the mind of the military department as to the nature of our right, did not the duty rest on it to have the case legally investigated, before taking forcible possession of a property in the hands of another, who claims a title to it? Are not tribunals existing in this country to adjust such matters, between the citizens and the military, as well as between the citizens themselves? Or are the military officers entitled to exercise a full and arbitrary sway over the citizens at large?

The Bishop then reminds the President that in another

case the military had interfered with the rights and possessions of another owner of property; the owner turned out to be the wealthy and powerful Hudson Bay Company, which appealed to the British Government for protection, and on that power espousing the cause of the Company, its wrongs were immediately redressed by the Government of the United States. The Bishop then asks President Buchanan, "shall I flatter myself that bare and simple justice will have as much influence in securing respect for the rights of my Church, as the support of a foreign nation had in securing it to those of a powerful foreign company?"

The vicissitudes and delays through which this claim of St. James' mission has passed have been extraordinary. The favorable report of Dr. Henry, made in 1852, was appealed from and reversed by the Attorney General, and any appeal to the Secretary of the Interior by the Bishop had been without effect, and ten years of trouble, endeavors, and suspense were endured by the Bishop and his Vicar-General, Father Brouillet. Sometime later Attorney General Bates gave an opinion that mission claims must be decided by the Courts and not the Land Office; the Secretary of the Interior declined to take jurisdiction, and the papers were again sent to the General Land Office. In 1860, Hon. J. Hanlon revived the decision of Attorney General Bates, and decided a number of Northwestern mission claims, but refrained from settling that of St. James', which remained unsettled. After this the Secretary of War undertook to act and showed a disposition to compromise, but to this partial act of justice a check was given, by a request from the Secretary of State, that no further steps be taken until the claims of the Hudson Bay Company were settled. The Hudson Bay Company's claims were finally for the second time announced to be settled, and Bishop Blanchet had to commence over again the prosecution of his claim. In the meantime the progress of Vancouver had been

retarded, for the mission was the material as well as the spiritual life of the settlement. Renewed military orders to the Bishop and his clergy, to quit and remove from their home for a quarter of a century, were given; the citizens of Vancouver shared in the wrong and injustice done to the mission; great indignation from time to time was expressed by the people, petitions of citizens for recalling or suspending the order to quit were signed and sent to the representatives of the government, who seemed to be deterred and to hesitate in this tyrannical proceeding by the force of public opinion in favor of the Mission. Bishop Blanchet and Father Brouillet were greatly harassed by this unjust proceeding, and made frequent visits to Washington for the protection of the rights and properties of the Church and of St. James' Mission. The claim remains still unsettled to the discredit of our government. But the Mission remains in possession, and continues its great work of religion, education, and charity among Americans and Indians, which was commenced on November 24th, 1838. It was the happiness of the present writer to have met the illustrious Bishop Blanchet at Washington on one of his visits of passive resistance to military and governmental encroachment, to have received his blessing, and to have heard from his lips the history of St. James' Mission and of the Oregon Church.

From the time Bishop Blanchet established his residence at Vancouver as Bishop of Nesqualy, his work of organization and distribution was admirable, and he, with his zealous and devoted missionaries, spent themselves for their varied and scattered flocks, and extended the missionary work from the West to the East, the Bishop himself, in addition to his arduous and episcopal duties, laboring as a poor missionary in the wilderness. From Vancouver six other missions were attended. From Cowlitz Prairie ten other missions were attended. From Seattle twelve other missions were attended.

And so with other missions. In 1869, the Catholic population had been increased to twelve thousand, sixteen priests attended these numerous and far-apart missions of whom five were regulars; the diocese possessed twenty-four churches and chapels, besides forty-eight distant and scattered stations, fifty-two Sisters of Charity, with eleven postulants and novices, two colleges, five literary institutions for boys and six for girls, and was enriched, even in its poverty, with six charitable institutions.

In this year, 1869, Bishop Blanchet, whose great age, labors, and privations had told severely upon his health, felt compelled to resign the administration of his vast diocese, which he had to a great extent redeemed from barbarism and heathenism, and conquered to civilization and Christianity. The Holy See, venerating the labors and the person of this noble apostle, readily yielded to his request. He received the title of Bishop of Ibora *in partibus infidelium*, and retired for the remainder of his life to the hospital of the Sisters of Providence, which he had established at Fort Vancouver. He attended the consecration and installation of his successor, Right Rev. Ægidius Junger, on October 28th, 1879, and transferred by his own choice to one of his own subjects the spiritual government of a vast domain which he had governed and enlightened for more than thirty years. On this solemn though joyous occasion, Father Thomas Duffy, pastor of the flourishing parish of Walla-Walla, delivered the address, compared the condition of Washington Territory then, with what it was when Father Blanchet entered in 1847, and turning towards Bishop Blanchet, he said :—

"What was then the state of this Territory? The savage, in all his primitive freedom, traversed what was then in every sense his immense domain. No bell then sounded to call the people to the church to sanctify the Lord's Day, for the word of God was then unknown among the different savage tribes.

No church, no convent, no school, no institution of charity to reveal the merciful mission of God to man. What is the situation of the Church in Washington Territory to-day? It is sufficient, in order to learn this, only to behold the scene we have now before us. Temples arise on every side; religious institutions, Catholic schools, hospitals, asylums for orphans—the jewels of Catholicity—are spread throughout the diocese, as so many monuments of the zeal of our venerable Bishop."

The man who had performed so many heroic deeds, and had practised such sublime virtues, deprived now of the power to labor, spent the remaining seven years of his life in the practice of those sublime virtues to a degree greatly augmented and intensified by the opportunities which leisure and retirement afforded. Surrounded by many of the priests and sisters, sharers of his labors and sacrifices, natives of his own Catholic Canada, who had, like himself, yielded up country, family, friends, firesides, and all, for a wilderness, which afforded them the consolations and rewards of a paradise. With such consolations and devotions as religion alone can give, this great and good prelate expired at the hospital of St. Joseph, on February 25th, 1887. His remains, after a solemn and impressive funeral, which gave expression and recognition to the veneration and odor of sanctity in which he died, repose in the midst of his own works, monuments of Christian zeal and love. It was a privilege to our age to have witnessed such an apostolic life, to have seen such a saintly person. His example is a treasure to the Catholic clergy of Christendom, but especially to those of our own country. His merits, during these years of retirement and prayer, seemed to have fructified the missions he had planted, and his wise counsels assisted most prudently and gently the work of his successors. It has well been written: "He has lived to witness the wonderful growth of the Church in the Northwest, where not a solitary church or school existed when he first entered the

missionary field, but which is at present dotted all over with new dioceses, churches, schools, and charitable institutions, which are the outgrowth of Catholicity in every land where her holy influence is formulated. The diocese of Nesqualy, where forty years ago not a single cross-crowned edifice belonged to the Catholic Church, has now a hundred churches, chapels, and stations, where the faithful flock of Christ gather for the true worship of God. Thirty-two priests are now carrying on the work, which Bishop Blanchet and six priests inaugurated in 1847. Eighteen colleges and schools have sprung up in a region where Catholicity was looked upon as a foreign religion forty years ago, and 14,000 Catholics worship at the many altars erected to the true God in this portion of his vineyard."

MOST REV. CHARLES JOHN SEGHERS, D. D.,

Second Archbishop of Oregon City, Oregon.

Charles John Seghers was born at Ghent, Belgium, on December 29th, 1839. His early and classical studies were made in his native city, and when old enough to select a state of life, he felt a strong inward call to the sacred ministry, and joyfully obeyed the call. His theological studies were also made at Ghent, and from thence he proceeded to the American College of Louvain, where he completed his theological course. He was ordained a priest at Malines, on the eve of the Feast of Trinity Sunday, 1863. Filled with ardent zeal for a missionary life, and for the salvation of souls yet unenlightened by the Gospel, he selected America as his field, and what is the more admirable, he made choice of the most remote, bleak, and destitute of missions, British Columbia, whose episcopal see was at Vancouver's Island. After the voyage by sea, and the journey by land, he arrived at Victoria, November 17th, 1863, and was received by Bishop Modeste Demers, the illustrious companion of Archbishop Blanchet of Oregon, and then Bishop of Vancouver's Island, who received the young and zealous apostle with every demonstration of joy.

Father Seghers was immediately immersed in the arduous work of the most remote Indian missions. He proved an invaluable assistant to the aged and venerable Bishop, and won his admiration, gratitude, and friendship. No amount of labor fatigued him, no hardships or privation discouraged him, and no danger appalled him. He seemed incapable of

fear. And yet his health was delicate, and the dreadful disease of consumption had seized and was gaining ground on his constitution. In 1869, he paid a most arduos missionary visit to the Indian tribes of the western shores of Vancouver's Island, and instructed them as well as he could in the Faith. He planted the first seeds, as no priest had ever visited them before. In this same year, when Bishop Demers, in obedience to the summons from Pope Pius IX., went to Rome to attend the Œcumenical Council of the Vatican, he carried Father Seghers with him. Few ecclesiastical personages at Rome represented a more distant or desolate flock. His faith was so great and his pious admiration for the great and saintly Pontiff so ardent, that, when admitted with his Bishop to the Holy Father's presence, he besought the Holy Father to give his blessing and to pray for his restoration to health. The Pope was deeply interested in the persons of these two brave missionaries, and generously praised their work; he bestowed a special blessing upon Father Seghers and promised to pray for his recovery. On returning to his missions he found himself greatly improved in health, and he always attributed his release from the threatened disease of consumption to the pious prayers of the good and great Pius IX.

Bishop Demers did not long survive his visit to Rome, and his death occurred on July 28th, 1871. Father Seghers, young as he was, though wise and prudent beyond his years, was appointed administrator of the diocese. He discharged the duties of this responsible office with great ability for nearly two years and received great approval for his successful work. In the meantime, his missionary labors among the white settlers of British Columbia and among the wild savage tribes were indefatigable. At a solemn Consistory held at Rome, March 23d, 1873, Father Seghers was appointed to succeed the distinguished missionary Bishop Demers. He was at that

time the youngest Bishop in the American hierarchy, being thirty-four years old.

He was consecrated on Sunday, the feast of SS. Peter and Paul, July, 6th, 1873, at the Cathedral Church of St. Andrew at Victoria. The ceremony was grand and impressive, the edifice was beautifully decorated with flowers and mottoes, and among the latter was the appropriate motto chosen by the new prelate, *Victoria Fides*. The consecration was performed by Archbishop Blanchet of Oregon City, and was also attended by Bishop A. M. A. Blanchet of Nesqualy and Bishop A. J. De Herbomez of British Columbia, assistant bishops, by a large number of priests, and a great concourse of the devoted and admiring friends of Bishop Seghers.

Immediately after his consecration the youthful but experienced Bishop took up the vigorous work of Bishop Demers, and pushed it forward with astonishing success. Having traversed the accessible parts of the diocese, he knew its needs and bent every effort to supply them. He made a more perfect and effective organization of the diocese. New churches were built, schools were established, and new and distant missions started. He also erected at Victoria the magnificent building known as St. Joseph's Hospital. Alaska was within his spiritual jurisdiction, but as yet no missionary had ever visited the bleak and almost inaccessible region.

Vancouver's Island is nearly three hundred miles long, and its population consists partly of whites, who dwell chiefly in the towns of Victoria, Nanaimo, and Esquimalt, and at the settlements of Saanich, Cowichan, and Comox, and of Indian tribes numbering about 11,000. Alaska, formerly Russian America, which is larger than all the New England States together, contained 60,000 Indians, all buried in barbaric paganism. After making arrangements for the continuation of his work, and having imparted to the missions new vigor and progress, Bishop Seghers went to Europe, in

1873, in order to provide pecuniary means of establishing and supporting missions in his vast diocese, and for securing laborers for this field so little sought after, in preference to the more congenial homes of city and country parishes in settled countries and states. In 1874, after his return, he again visited the Indian tribes of the Western coast of the Island, accompanied by one of his priests, and they preached the Gospel successfully for a year to those savages; the entire Indian population of forty thousand were taught the Catholic prayers in their own language, besides several religious canticles. The Bishop and his companion baptized nearly one thousand Indian children under seven years of age. On Vancouver's Island he finally succeeded in establishing regular missions, and in 1884 eleven priests were doing good missionary work among the whites. Among the Indians of the Island he had built three churches, and had four missionary priests evangelizing these poor aborigines. The *Catholic Ladder*, that happy and effective invention of Archbishop Blanchet, for the instruction and conversion of the Indians, proved a powerful means of teaching the dogmas of the Faith, the mysteries of religion, and the history of Revelation and of the Church to the Indians there, as it had done in Oregon and Washington Territory. Bishop Seghers received such abundant and consoling fruits of his labors, notwithstanding his poverty and small missionary force, that he became bound up, heart and soul, in these poor people. He had faith in their entire conversion.

Bishop Seghers, in his remote part of Christendom, with nothing but labor and poverty for his inheritance and that of his Church, was in heart-felt sympathy with the Holy Father, and though most remote from the centre, he made up in loyalty, devotion, and prayer, for his inability to co-operate with material aid in sustaining the Holy See. He was too poor to give money; he was too weak in numbers and his children

savages, so he could not send soldiers to defend the capitol of Christendom; *but he could pray.* He was like the youthful son of a crusader, who accompanied his father to the wars, and when he appeared before the King and leader of the Christian hosts, the King said to him: "My boy, what are you doing here? You have neither money to support the fighting men, nor can you fight yourself, you are too young." "Sire, it is true," said the boy, "but I can pray." The dedication of the remote and wild region of British Columbia and Alaska to the Sacred Heart of Jesus was a sublime act of its prelate, its clergy, and its people. The following letter of Bishop Seghers, under date of April 8th, 1874, will tell the history of this event, and describe the emotions and aspirations which accompanied it. It was addressed to and published in the *Missions Catholiques.*

"You will be glad to learn that we have followed the example of a number of the dioceses of Christendom, in consecrating the diocese of Vancouver to the Sacred Heart of Jesus. It was on Easter Sunday that we had this religious solemnity, and it was one of the most beautiful that ever took place in our Cathedral at Victoria. The attendance on the part of the people was extraordinary; a large number of non-Catholics was present.

"Poor and isolated in this corner of the world, we were unable to assist the Holy Father, either with our means or with our arms. We have desired at least to join the faithful in assisting him by our prayers, and this is the special object we had in view in consecrating the diocese to the Sacred Heart of Jesus.

"The three priests at the stations of Carvetchen, Sanitch, and Esquimalt, have also, with the faithful confided to their care in their respective missions, joined in this solemn consecration.

"May the Heart of Our Saviour deign to open, that his

gifts of mercy may fall upon us, and His benedictions upon our enterprises."

Bishop Seghers, in 1879, conceived the arduous and apparently impossible undertaking of a missionary visit to that icy and mountainous wilderness of Alaska, and of establishing as soon as practicable a mission there. It was a brave enterprise, but Bishop Seghers never quailed before any work which promised the salvation of even one soul. Accordingly, in 1878, he started on this perilous journey, accompanied by the courageous Father P. Mandart. Accounts of this great missionary enterprise, written by the Bishop himself and published throughout America and Europe, under the title of *The Cross in the North*, were read with unparalleled interest and admiration: they thrilled the hearts of many pious people throughout Christendom.

Bishop Seghers selected as the object of his missionary effort in the interior New Klykayet, the junction of the Youcon and Tenana Rivers, about 800 miles above the mouth of the Youkon. Here the Indians assemble, from a country nearly one thousand miles in extent, for trading purposes, and in this way alone could he reach any number of them at once. Here he saw the breaking up of the ice in the spring, and describes it as an appalling spectacle. Here, in May, 1877, he reached and met the Youkon, Copper River, and Tenana Indians, about 300 in number, and by the aid of the *Catholic Ladder* and the cross, which he erected, he succeeded after an hour's effort to seat and silence them, in giving them their first instruction in the Christian Faith. The death of a boy, who was killed by swallowing boiling water, and whom he baptized with the consent of his parents, gave the Bishop an opportunity of "organizing a magnificent funeral," as he called it, and thus, by the solemnity of Christian pageantry and rites, impressing the barbaric mind. "May the seed, which I have sown," wrote the Bishop, "literally with the sweat of

my brow, produce fruit a hundred fold!" The journey from St. Michael's Redoubt, his regular rendezvous in Alaska, was about 900 miles. On August 5th, Feast of *Our Lady ad Nives*, the Bishop and his companion succeeded in reaching and preaching, with the *Catholic Ladder*, to all the Indians of Tikaitski, a region of snow and storms. Invited to lunch by the Indians, the missionaries instructed the tribe first, and after lunch they were delighted to see all the savages go and take their seats in the same places for another instruction. This was at Nulato. This encouraged the Bishop to call the mission *Santa Maria ad Nives*. With indomitable zeal he addressed himself to the task of learning the Russian jargon spoken by the Indians of Alaska, which is similar to the Chinook language, and with great success, for he had so far used the services of an interpreter. His experiences of an Alaska winter, against the effects of which great care was necessary to protect oneself, were valuable to him and future missionaries, for it solved in his mind the point that Alaska was habitable to Europeans. The country is held in the icy grasp of winter from September to May, and during six months it freezes continually, day and night. On two occasions the thermometer froze and remained frozen during three days. At St. Michael's, his rendezvous, the thermometer stood at fifty-two degress below zero, Fahrenheit, which was equivalent to at least sixty degrees below zero at Nulato, where he had been. His description of the *Aurora Borealis*, in northern Alaska, would be thrilling, were it not accompanied by a temperature sixty degrees below zero!

In October 1877, Bishop Seghers, leaving Father Mandart in charge of the mission to the Nulato Indians, started forth, accompanied by a Russian and a Canadian trader, to evangelize the country drained by the Kyankout River, and reached a point northeast of Nulato, twenty five miles from the Arctic Circle, beyond which the sun does not rise in winter, and does

not set in summer. The manner of commencing the journey from Nulato to the River Kyankout was peculiar; it was bitter cold, the Youkon was solid with ice, and the ground covered with deep snow; the noise and confusion of the Indians and their dogs were deafening; the Catholic Bishop wore a pair of boots made by Indians of deer skin and well stuffed with straw, a pair of trowsers of moose skin, with the lower ends tucked in his boots, and a parka, or overcoat, made of deer skin, and with no opening but a hole for the head to emerge from, but provided with a similar hood, and finally a fur cap, with earlaps extending down over the neck. At the signal to start the whole company, Indians, dogs, missionaries, and all, set forth in a rapid run over ice and snow, and the Bishop, thus encumbered with his arctic clothes, soon became heated and perspired so, that he had to throw his parka, or overcoat, over his arm. Thus accoutred Bishop Seghers traversed a country made more difficult by the terriffic conflicts of ice and water, by its cañons, lofty mountains, and impassable rivers and lakes. His life was in constant danger and on several occasions narrowly saved. In his perilous and appalling journey, he visited a dozen *barrabarras* or Indian dwelling places, and instructed the inhabitants in the word of God, and, as he thought, with some effect; but he was only sowing the first seed. On one occasion his sleigh went through the ice, and the Bishop was rescued with difficulty from the ice-cold water. On another occasion his sleigh glided fearfully down the bank of the Kyankouk River, with a velocity hardly inferior to that of steam cars; the sleigh was upset and broken to pieces, the Bishop thrown up into the air, but safely alighted in a soft bed of snow. On another occasion he was saved, by the alarm given just in time by his Russian, from going through the ice, to the bottom of water thirty feet deep. He attributed his rescue from hourly danger to the constant prayer offered for his preservation.

On another occasion Bishop Seghers made a trip of one hundred and forty miles, through snow three feet deep, to carry provisions from St. Michael's to Ulukuk, and to instruct the Indians on the route. The thermometer stood at fifty-three degrees below freezing and twenty-one below zero, at Kaltray; an arduous portage of eighty miles had to be made with heavy loads; he camped at night in the deep snow, rose at three in the morning to resume travel; the Bishop was charged with the task of taking the lead and beating a track for the dogs and sleighs. Prayers on rising were not omitted on these arduous journeys, and a frugal breakfast was soon cooked and disposed of. His fatigue was indescribable after a forced march through the snow from 5 A. M. to 6 P. M., and yet, on such a journey, this apostolic man visited the *barrabarras* of the natives and announced to those forlorn and savage sons of Adam the glad tidings of eternal salvation. Arriving at Ulukuk at 10 P. M. exhausted, by ten next morning he had assembled the Indians before the erected Cross and *Catholic Ladder*, and instructed them in the true Faith. He was allowed but a short rest, for he was soon on the return, which proved still more arduous and perilous; a piercing north wind covered all his former tracks with snow, the weather was intensely cold, provisions of fish for the dogs left in a caché had been eaten by wolves, and the dogs went forty-eight hours without food. The Bishop fell thrice through the ice into the water and was rescued, experienced indescribable hardships, and, with heavy loads on his back, had to make such a journey in five days. And yet, under such circumstances, he speaks of the pleasure he experienced in having a triumphant reception from the Indians at Kaltray on his return.

Bishop Seghers made another such trip from St. Michael's down the Youkon to the Poimut Indians; the thermometer was 93 degrees below freezing; the feet of the Bishop and of his companions became saturated with water inside and

outside their deer skin shoes, and afterwards became frozen into solid masses with ice ; his face, including ears, cheeks, nose, and chin, became so frosted, that, on his return to St. Michael's, Father Mandart hardly recognized him. On this missionary journey he experienced great difficulties in the variety of Indian dialects, and could no longer use his interpreter. Under these circumstances the *Catholic Ladder* performed most useful services. His trip from Poimut to Gargarishapka was most appalling. The ice was from six to eight feet thick. There was no snow, but the north-wind was the severest he had ever experienced, and so powerful as to upset his sleigh, to drive the Bishop on the opposite side of the Youkon violently against the ice. In the midst of so many and dangerous casualties he lost his breviary, which was carried off by the wind. On the return trip the wind was against the Bishop and his party, but the trip was made in good spirits and hopes, and although he encountered the Russian mission, at which Christians of a questionable character were made among the Indians, he conceived from his efforts with the natives high hope of future good results.

In July, 1878, Bishop Seghers made a missionary journey from St. Michael's to the Seal Islands, called by the Russians Pribiloff, known as St. Paul, which is six hundred miles from St. Michael's, and St. George, which is one hundred and eighty miles from Unalaska. This journey was made partly over land and through a mountainous and perilous country, and partly across Behring Sea. The knowledge of the country and of its geography, which he acquired, and which he gave to the public, cannot but prove valuable to science and commerce, but in his case it was sought for and obtained, under difficulties and dangers, solely with the view of studying the location, tribes, settlements, languages, and character of the Indians, with a view of establishing missions among them, and of gaining their souls for heaven. He returned to Victoria in the early autumn of 1887.

On his return from the long and exhaustive journey to Alaska, Bishop Seghers learned for the first time that he had been appointed coadjutor to Archbishop Francis Norbert Blanchet of Oregon. The Papal Bulls raised him to the archiepiscopal dignity, under the title of Archbishop of Emesa. He felt the deepest sorrow at leaving the missions of British Columbia, which were dear to him on account of the souls to be saved there, and also on account of the very labors, hardships, and sacrifices its missions had cost him. His heroic nature rejoiced in the appalling work as long as a single soul was to be redeemed, and he had been the zealous instrument for the regeneration of many. Archbishop Blanchet, far advanced in years and spent with his great labors, was to yield the administration of the Oregon diocese into his hands. Bishop Seghers, no less than the priests and laity of British Columbia, grieved at the separation, but he was a loyal son of the Church, and he knew how to obey as well as to labor, fast, watch, and travel. He went immediately to Portland, Oregon, where he was received with great respect and honor by his future flock. He was serenaded by St. Michael's College band, and in a graceful speech returned his thanks and complimented the pupils on their proficiency in music. His stay at Portland was short, for he went immediately to Vancouver to attend a Provincial Council with Archbishop Blanchet and Bishop Blanchet of Nesqualy. It is remarkable that three such prelates, with such long journeys to make, such remote and inconvenient missions to attend, and such exhaustive labors to perform, should be so exact in the observance of ecclesiastical discipline, custom, and canon law, and in their compliance with Roman rites and ceremonies. They made the wilderness graceful with Roman rites, canonical deliberations, and Christian learning.

After the business of the Council was completed, Bishop Seghers returned to Victoria to arrange his business affairs,

and place the interests of his diocese in order for his successor. His people now began to realize the loss they were about to sustain, and, greatly as they rejoiced at the honor and promotion intended for him, they sincerely lamented their own loss. The Bishop received many marks of love and esteem from his people, and many testimonials of their friendship in the shape of adresses, presents, etc. The Congregation of St. Andrew's Cathedral assembled to honor their apostolic prelate with a handsome gold watch and a beautiful address. From the latter we quote :—

"Your visit to Alaska Territory we had hoped was a reassurance of your presence as our beloved bishop for many years to come, yet we thank Almighty God for his favor in permitting you to remain with us so long. Your zeal for the glory of God, your thirst for souls, your devoted charity, and heroic piety, have made you most dear and venerable to us, the remembrance of which should warm our hearts to a firmer faith, and enkindle in them the love of our good Lord.

"We also bear testimony to the influence of your name, learning, and virtues, in promoting the object dearest to your heart, '*The Faith of Peter*,' and however much we regret your departure from amongst us, we say with joy, God's will be done, whatever that gracious will may be."

The secular press of the country united in saying, "he will bear with him to his new field of usefulness the confidence and respect of all denominations in British Columbia." In a circular letter of Archbishop Blanchet, announcing the appointment of Archbishoh Seghers as coadjutor of Oregon, he said: "Notwithstanding his attachment to his diocese, where he enjoyed the love of his diocesans, he considered that it was his duty to bow down in submission to the order of the Holy See, and you will be pleased to learn that his obedience is complete."

Pressed, as he was during this long and rapid journey to Victoria, with the ecclesiastical and financial business interests

of the diocese, all of which had to be adjusted and arranged canonically and legally, Bishop Seghers was intent on the spiritual interests of his people, and in such circumstances he thought particularly of the missions he had projected for distant and frozen Alaska. He now took the long and arduous journey to Alaska and set forth on April 25th, 1879, accompanied by Father Althoff, a Russian missionary of great zeal, endurance, and aptitude in acquiring the Indian languages. These heroic men went to Nanaimo, and the Bishop blessed the ground intended for the convent he had planned to build there, and thence he went to Fort Wrangle, one of the highest northern points yet reached by the explorers of the Artic Regions. At this place he founded the first Catholic Mission among the Indians', and placed Father Althoff in charge of it.

Returning from this arduous and dangerous journey to the Artic regions, Bishop Seghers took passage on the ship *Hayward*, and arrived at Portland, Oregon, on July 1st, 1879. He was received by the patriarch of religion, Archbishop Blanchet, his clergy, and people, with signal marks of honor and rejoicing. On landing, he was received at the shore by ecclesiastics and by citizens generally, and a grand procession escorted him to the Cathedral, where he was welcomed by the venerable Archbishop, who leaned upon him as the future hope of his diocese. In his address to the Archbishop of Emesa, now his coadjutor, he said :—

"This day of your reception in this Cathedral as my coadjutor and future successor, is the happiest day of my life. I thank God and the Holy See for your appointment. I receive you with open arms, with a grateful heart, and with the congratulatory words of the Scripture, 'Hosanna, blessed is he that cometh in the name of the Lord.'

"You have made a great sacrifice in leaving your dear diocese, your beloved and zealous clergy, your good and fervent congregation."

And the Archbishop then assured him that in the diocese of Oregon he should not find a less zealous and loyal clergy, or a laity less pious and devoted, than he had found in British Columbia.

Very Rev. Vicar-General Fierens then delivered the installation address from the pulpit, and announced the joy of the entire clergy in receiving Archbishop Seghers. The latter made a modest but touching reply. He gave himself cheerfully and entirely to the diocese of Oregon, to its clergy and people, and said that he felt happy in the midst of the sacrifice he had made, in doing for Archbishop Blanchet, the patriarch of religion in Oregon, what he had done for Bishop Demers, the patriarch of religion in British Columbia.

Afterwards a reception was held in his honor, in the rooms of the Catholic Library Association, and an address on the part of the laity was read by Mr. McCormick, editor of the *Catholic Sentinel*. The lay representatives present then presented to Archbishop Seghers a magnificent and massive pectoral cross and chain, manufactured of California gold at San Francisco especially for the Archbishop, and, as the Prelate exchanged the cross and chain he had worn for the new ones, rounds of applause arose from the assembly. Vicar-General Fierens then presented a purse filled with money contributed by the clergy and laity, and intended to defray the expenses of an extensive missionary tour, which the new Archbishop had already planned and was soon to perform, throughout the vast region of his extensive diocese; for this active and energetic missionary Prelate never rested, but constantly sought the spread of the Gospel in places inaccessible to other men, and where the Word had never been preached. After a personal introduction of each of the citizens present, mutual congratulations, good wishes, and a serenade by St. Michael's Band, the assembly dispersed, "all

predicting a grand and prosperous future for the Church of Oregon under the benign rule of Archbishop Seghers."

In 1879, Bishop Seghers had founded a mission at Fort Wrangle and stationed Father Althoff there. But subsequently the services of this missionary were indispensably needed at Victoria, and on his recall the immense regions of Alaska, which he had visited with so much toil, peril, and suffering, and the sixty thousand Indians there, were left without a priest. After the Father's departure from Fort Wrangle, an Indian woman was seen every Sunday kneeling before the closed door of the Church, beseeching God to send a priest to her people. This was a beautiful and touching tribute of paganism to Christianity! Well may Archbishop Seghers, when he related this incident to the Fathers of the Third Plenary Council of Baltimore, in 1884, have asked, "who can refuse aid, so that this poor woman's prayer may be heard, and the door of the Church opened once more?"

On his return to Victoria, Bishop Seghers addressed a letter to the Holy Father, Pope Leo XIII., congratulating him on his accession to the throne of St. Peter and Pius IX., and apologizing for his being the last of the bishops in the world to send his congratulations, which was caused by his long absence in the wilderness of Alaska. Leo XIII. answered in terms, which bore testimony at once to the exalted merits of his labors, in that arduous and remote mission, and to his loyalty to the Holy See:—

LEO XIII., POPE.

"Venerable Brother:—

Health and Apostolic Benediction. That you have been late in hearing of the vicissitudes of this See of Peter is all to your praise, Venerable Brother, inasmuch as, during that time, you employed yourself among distant tribes of Indians, to whom, as a good shepherd, you imparted spiritual

consolations and to the faithful, and where also you exerted yourself to bring to the fold of the Lord such sheep as did not yet belong to it. This certainly renders your congratulation most acceptable to us, and we return thanks to God that, even in the remote islands you have visited, there is integrity of Faith—and devotedness to this Holy See—which everywhere makes our children one with us in Christ.

"Therefore, while expressing to you our feelings of gratitude, we wish even greater success and even more abundant fruit to your pastoral solicitude and to the zeal of your missionaries.

"As a pledge of the favors of Heaven and of our special benevolence, we very lovingly grant the Apostolic blessing to you, Venerable Brother, and to all the faithful entrusted to your care.

"Given at Rome, at St. Peter's, the 21st day of November, A. D. 1878, in the first of Our Pontificate."

(Signed) LEO P. P. XIII.

So efficient, zealous, and valuable were the services rendered by Archbishop Seghers, as coadjutor to Archbishop Blanchet, that the latter soon afterwards, February 27th, 1881, announced his retirement in a beautiful and impressive pastoral, and thenceforth the entire labor and administration of the archdiocese devolved on the former. On the 18th of July, 1883, Archbishop Seghers, on the death of Archbishop Blanchet, became Archbishop of Oregon. In his labors in Oregon he successfully continued the great work of his distinguished predecessor, and added much to the missionary force and to the ecclesiastical equipment of the diocese.

Upon assuming the administration of the diocese of Oregon, Archbishop Seghers set forth on a tour of episcopal visitation and missionary labor, which occupied a year and extended through Oregon, Washington, Idaho, and Montana, and thus he acquired and gave to the public an invaluable fund of infor-

mation on the religious, civil, and physical features of the great Northwest. He met with many adventures on his journey through the mining regions, and while camping out among the Coyotes. His journey was also full of labor, privations and perils. As to the situation and needs of his immense diocese, he became thoroughly acquainted. His letters, giving accounts of his journey, were published in many journals in America and Europe. Such labors and letters form an invaluable legacy to our Church in future ages.

In 1879, when he became coadjutor, the diocese possessed twenty-three priests, twenty-two churches, a college, nine academies, a hospital, an orphanage, and schools for a Catholic population of twenty thousand. In 1884, when he resigned the Archbishopric of Oregon, he had increased the priests to twenty-nine, the churches and chapels to twenty-five, academies for girls to ten, hospitals to two, and had greatly advanced the interests of religion in every direction. This was done, too, under circumstances which necessitated his absence to a great extent from his diocese, in promoting its work in distant missions. In 1883 he was summoned to Rome by Pope Leo XIII., with several other American prelates, to consult as to the works and interests of the Church of America, and as to the holding of the Third Plenary Council of Baltimore. While abroad, he attended to many and important works and interests of his diocese, with the Holy Father and the Propaganda. At this time his former diocese of Vancouver's Island and his dear flock in Alaska were left, by the transfer of Bishop Brondel to Montana, without a chief pastor, and there was little prospect of securing another, as none of the clergymen selected for the vacant see were willing to accept so laborious and straitened a position. It was under these circumstances that Archbishop Seghers volunteered to exchange the more favored and higher position of Archbishop of Oregon, for the vast, arduous, and perilous mission-

ary labors of British Columbia and Alaska. Leo XIII., moved by his heroism and zeal, approved of his sacrifice, and applauded his noble act. A public print, in mentioning this fact, well said: "He was the most unselfish priest the American episcopacy has ever known." We will give the history of this bright chapter of our history in Archbishop Seghers' own words. In the last of several interviews he had with the Holy Father, after giving an account of his intended visit to the shrines of St. Nicholas at Bari, and St. Andrew at Amalfi, to the Holy Father, Archbishop Seghers goes on to relate:—

"I ventured to add that St. Andrew was the patron of my Cathedral when I was bishop of Vancouver's Island, for which reason I thought I owed the latter a special veneration. 'And how long,' the Pope inquired, 'were you bishop of Vancouver's Island?' 'Six years,' I replied, 'but I belong in all sixteen years to that diocese.' 'And what is the capital of the Island and the episcopal see?' 'Victoria,' was my answer. 'Is it a nice town?' 'Yes, a very nice one.' This gave me a splendid opportunity to add, 'Your Holiness is aware I have offered myself to return to my former diocese?' 'Yes,' he answered, 'Cardinal Simeoni told me about it.'

"The fact is that on my first visit both to the Cardinal Prefect of the Propaganda, and to Mgr. Jacobini, Secretary of the Propaganda, both had asked me with great concern: 'Well, Monsignor, what are we going to do with Alaska? That extensive region is altogether abandoned, and neither the Jesuits nor the Oblates are able to take charge of it.' I replied, the matter was very simple; let them send me back to Victoria; I would take care of Alaska, and continue the work I had commenced in 1878. If they said: '*Quem mittimus? et quis ibit pro nobis?*' I would answer: '*Ecce me, mitte me.*' 'And would you,' asked Cardinal Jacobini, 'give up the Diocese of Oregon, which you administer so well?' I replied

I would, if I were sure of the Pope's approval and blessing of my resolution. The Cardinal suggested to me to ask the Pope himself: I said I felt too delicate about the matter, and would prefer him to do it for me. He promised he would. A few days afterwards the Cardinal mentioned the matter to the Holy Father, and told me the same day that the Pope approved it. It was to that interview with Cardinal Simeoni that the Holy Father alluded.

"But I must proceed with my conversation with the Holy Father. He inquired shrewdly into my motives, and added: 'Have you had any difficulties with your clergy in Oregon?' I answered, 'None whatever.' 'And who is the candidate you propose to take your place?' was the next question. I replied that was not any private business of mine, but the common affair of all the bishops of the province. 'Then you much love your former diocese?' he queried, with a tone of great kindness; I said I did, but the principal reason of my conduct was the following: Oregon being a prosperous state, the selection of an archbishop of Oregon could hardly be attended with great difficulties, whereas the appointment of a bishop to the Diocese of Vancouver's Island could not but be a difficult matter, as the one whom the bishops had recommended refused to accept the mitre. 'Is he worthy?' asked the Holy Father; I said, 'He is.' 'Then,' he continued, 'he must accept.' I replied, 'he is very sick, and unable to discharge the office of a bishop. It is for that reason' I added, 'I offer myself to be sent to Vancouver's Island. I am perfectly willing to remain where I am, and to be metropolitan of Oregon; and I would not think of changing my diocese, if the Pope was not in favor of it. When I left Vancouver's Island to be archbishop of Oregon, I did so with much regret, but at the same time with much readiness, because, being appointed by the Holy See, I considered I was fulfilling the will of God, by complying with the will of the Pope. And now I want to ascertain again

what the will of the Pope is; and unless I have the Pope's approbation, and the Pope's blessing on my scheme, I shall not consider that I am doing the will of God.' My words evidently made a deep impression on the Holy Father. While here in Rome, I had many an occasion to observe the extreme sensibility of Leo XIII. On this occasion, I distinctly saw his eyes moistened, and I noticed him pressing his lips two or three times, as if to overcome his emotion. Then, with that Pontifical majesty which, in Leo XIII., blends so majestically with his natural simplicity, he said, 'I approve it.' My own feelings at that solemn moment I fail to describe.

"My offering was accepted; my scheme had received the highest sanction it could receive in the world; and the Pope's blessing on it is an earnest proof that it is in conformity with the will of God. Prepare for me, therefore, a small corner in Vancouver's Island, the land which, in 1863, I selected as the portion of my inheritance, when I began my missionary career, and where, God willing, I shall terminate it. I will remain archbishop of Oregon, until having settled all the temporal and spiritual affairs of my present diocese, after which I shall leave Portland, to take formal possession of my former See of Victoria. Interested as I am in having a good, able, worthy metropolitan at the head of our Province, I will exert myself, in common with the suffragans, to obtain an archbishop."

Archbishop Seghers returned from Europe and attended the Third Plenary Council of Baltimore, which sat from November 9th to December 7th, 1884. His labors and counsels in that learned assembly were recognized as of great value. He was an object of great personal interest and admiration to his colleagues, for he electrified the Fathers by the announcement that, with the approbation of the Holy Father, he had resigned the archbishopric of Oregon, for the bishopric of Vancouver's Island. He was appointed to deliver one of the leading addresses before the public sessions of

the Council, and took for his subject "The Indian missions." His address was remarkable for its grand simplicity, its broad scope, and direct practical utility. He made a powerful appeal to the assembled prelates, and through them to their clergy and flocks, in behalf of the needy missions of Vancouver's Island and Alaska. After the adjournment of the Council, and in accordance with his intention therein announced, he travelled through the United States and Canada, and "from county to county," as he said, "from town to town, yes, from house to house, to solicit the aid of my brethren in the faith."

After travelling over Belgium, France, England, and Ireland, collecting funds for his long cherished mission, he returned to Victoria. He went to work in a way that was characteristic of Archbishop Seghers. He was desirous of securing Brothers to educate the Indian children; vestments and sacred vessels even were needed for the divine service, where missions were in existence as well as for projected missions; a new church or cathedral was much needed to replace the old and wooden dilapidated structure; a residence for the Bishop and clergy, for the one in use was old and decaying, and its unhealthfulness exposed the missionaries to serious danger. To establish new missions in Alaska, as well as on Vancouver's Island, and to restore the one that had been discontinued at Fort Wrangle, in answer to the prayer of the Indian woman kneeling at the closed door of the Church, were now his special labors. After two years' efforts, from 1885 to 1887, he secured one additional priest, established the Kindergarten school on View Street in Victoria, under the Sisters of St. Ann, established an additional Hospital and School at Juneau City, and opened two new academies for young ladies.

On the 13th of July, 1886, Archbishop Seghers, accompanied by Fathers Tosi and Robaut of the Society of Jesus, and a servant named Fuller, whom he engaged at Portland,

set forth on another long and perilous journey to Alaska, in order to establish permanent missions among the Indians of the upper waters of the Youkon River. He now selected a different route from the first he had taken to this remote region, and accomplished the journey to the head waters of the Youkon River in thirteen days, and thence extended his arduous and exhausting journeys to another vast region north of British Columbia and east of Alaska, part of the diocese of Vancouver's Island, which is not known ever to have been visited by priest or minister. It would be edifying, indeed inspiring, if we could detail the length of journeys, the labors, privations, and sufferings, the severe and fatiguing portages around cañons and rapids, the life-endangering and exhausting descent of rapids, the rough, rapid, and almost endless journeys on foot or in canoes. The scanty fare, the desolation and uncertainty of wilderness and lake, all combined to add heroic grandeur and historic value to this, as well as Archbishop Seghers' other transcontinental journeys. At times it was impossible for him to determine in the wilderness whether he was in British Columbia, or Alaska, or "the far end of the Northwest Territory of the Dominion." On one occasion, at Crater Lake, the source of the Youkon, the snow and ice formed so steep an incline, from the edge of the mountains to the edge of the Lake, that the Archbishop walking on the top, says: "A single mis-step would have sent one sliding down, and once started there was no possibility of stopping before reaching the edge of the Lake, *three thousand feet below.*" It is an acknowledged fact, in the history of the geography of our continent, that Archbishop Seghers was the first explorer of the Youkon, and the first to discover its source. His name will rank with that of Marquette, both for his discoveries and explorations, his apostolic labors, and his heroic death in the wilderness, while seeking the salvation of souls. He celebrated the first Mass on the head waters of the

Youkon, and set up an inscription, "Archbishop Seghers, of Victoria, V. I., accompanied by Fathers Tosi and Robaut, camped here and offered the Holy Sacrifice, July 30th, 1886." His records of the these great travels are full of valuable information, heroic incidents of danger and escape, and even of mirthful anecdote. The following amusing account of an archbishop washing and mending his clothes in the wilderness is from one of his letters: "I availed myself of the absence of the others to subject my clothing to a strict inspection. So, Saturday, August 14th, was a general washing day; not only the altar linen, but towels, handkerchiefs, and underwear, underwent a thorough cleansing. If you had seen my clothespins, you would have been very much amused; some of them burst, but, of course, my discomfiture was all to myself. Monday, August 14th, was a general mending day. I had to remain under my blankets to subject some of my clothing to the necessary repairs, perfectly safe from any intruder's visit."

The Archbishop and his companions remained with the Alaska Commercial Company's traders, Mayo and Harper, until September 7th, when he left the two Jesuit Fathers at Stewart's River Station, and started out to go as far as Muklakayet, with the intention of founding a mission for the Stickeen Indians, accompanied by his servant Frank Fuller, and several Indians as guides. After a long and arduous journey they reached Muklakayet, on October 24th, and the party lodged at the trading post, receiving a hearty welcome from whites and Indians, to whom the Archbishop was well known. Part of the journey was made in a boat, and part by sled and dog teams. After a few weeks of apostolizing among the Indians, he decided to push on to Nulato, two hundred miles down the Youkon River. After several days' journey with the sleds, the Archbishop and his party arrived at a deserted village, thirty miles from Nulato, and being

desirous of pushing onward and of selecting a more suitable place for a mission, he consulted the Indians. Fuller took offence at his consulting the Indians, became sullen, and in an angry tone said to the Archbishop, "You ought to ask my advice, and not that of the Indians." The Archbishop mildly replied that the Indians had experience, knew the country, and were reliable, and that he wished to go forward. This resolution caused Fuller to grumble, and he endeavored to disaffect the Indians towards the prelate. The Indians informed the Archbishop of Fuller's misconduct, but attributing no importance to it, he resolved to advance the next morning. Early next morning, November 28th, 1886, Fuller arose about the break of day, between six and seven o'clock, and sat for a moment before the embers of the fire in the centre of of the hut, having a rifle under his cloak. Suddenly he arose and called to the Archbishop to get up, who, raising his head, was confronted with the muzzle of a rifle. He folded his arms across his breast, in an attitude of prayer and resignation;—Fuller discharged his rifle, and the Archbishop fell dead instantly. The ball entered his left eye, penetrated his brain, and passed out of the back of the neck. The awakened Indians rushed instinctively on Fuller and seized his weapon, carried him to the nearest Trader's Station, and surrendered him to trader Frederickson, who detained the prisoner and immediately sent out a sled, drawn by a pack of his swiftest dogs, to bring in the remains of the martyred prelate. The murderer was sent to Unalaska for preliminary examination, and then to Sitka for trial. The remains of the Archbishop were sent to Victoria for interment.

MOST REV. JAMES FREDERIC WOOD, D. D.,

Fifth Bishop and First Archbishop of Philadelphia.

James Frederic Wood was born in Philadelphia, April 27th, 1813, at the southeast corner of Second and Chestnut Streets, of parents both English; his father was a merchant and importer, born and trained in business at Manchester, and his mother was of a good family of Gloucestershire, England. His father sent James Frederic first to an elementary school in Dock Street, Philadelphia, and then to Gloucester and placed him at the Grammar school attached to the Church of St. Mary de Crypt, where he spent five years in assiduous study. On his return home he entered the private school of Mr. Sanderson, on Market Street, Philadelphia, and was taught the higher branches of a solid education. His family were Protestants.

In 1827, young, trained, and educated for business, he went to Cincinnati with the highest credentials, and found no difficulty in obtaining a position as check-clerk in the Branch Bank of the United States. He met successfully all the requirements of this responsible position, at a time when the standard was high, and the good standing he gained in the estimation of his employers paved the way for his employment, in 1833, as paying and receiving teller in the Franklin Bank of Cincinnati, a leading institution, with a capital of $1,000,000. In 1836 he was appointed cashier, the most important trust in the Bank. His financial training and service proved afterwards a vast service to the Church, and demonstrated the importance of some decided business education for ecclesiastics, who are destined for pastors of churches.

Mr. Wood was prudent and careful; his clear and logical mind carried him through the search for religious truth with success: he first saw the untenable character of Protestantism, and the truth of the Catholic faith soon followed by the same course of reasoning. Guided also by prayer and divine grace, he applied for admission, and was received by Archbishop Purcell, who baptized him in the Catholic Church on April 7th, 1836, and before the end of the year administered to him the sacrament of Confirmation. His trained mind, heretofore engrossed in financial problems, now studied the divine economies, and as his life had shown him active in his convictions, his present state of mind led him to embrace the active work of the sacred ministry. He resigned the cashiership of the Franklin Bank one year after his conversion, in 1837, and having been received as a candidate for the priesthood, went to Rome in October, and after spending a few months at the Irish College, under the presidency of Dr., afterwards Cardinal, Cullen, entered upon a seven years' course of ecclesiastical studies in the College of the Propaganda. His methodical habits of business, his knowledge of men, and his familiarity with affairs, made his career an eminent success. His superiors in the Propaganda soon discovered his administrative ability, and this led to his appointment to the important position of Prefect of Discipline.

He came promptly and fully up to the requirements of his new duties, and showed by his characteristic tact and prudence, that not only was he the man for the place, but that he was destined to become a ruler in the Church. He ruled here, as in after life, by means of love, rather than of fear, blending the law with personal influence, authority with kindness, tact with discipline. He was eminently fair and just. All recognized his impartiality. He managed to place himself and his subjects on one common platform, the law, which both equally recognized, and thus he ruled and they

obeyed upon principle. His counsels, admonitions, and judgments they all sustained. In this position he made friends of many young ecclesiastics, who have since illustrated and enhanced the beauty of a religious life in many Christian countries. Among the distinguished men in the Church of America, whose acquaintance and friendship he won then and retained through life, may be named Monsignor Corcoran, who afterwards became superior of the Theological Seminary of Philadelphia, the late very Rev. Dr. Balfe, Bishop Lynch of Charleston, and Bishop O'Connor of Omaha. The most direct and personal fruit he reaped, from his studies at the Propaganda, were a thorough familiarity with theological and canonical learning, and a wider and deeper knowledge of men and of human nature. He was ordained a priest by Cardinal Franzoni, Prefect of the Propaganda, on March 25th, 1844. He returned to his native country and to the Diocese of Cincinnati, for which he had been ecclesiastically educated. He was at first appointed by Archbishop Purcell assistant rector of the Cathedral of Cincinnati, a position which he discharged under the eye of his superior with signal success. After ten years of excellent and approved service in this position, he was appointed rector of St. Patrick's Church, Cincinnati, where, as the head of the parish, his fine qualities of mind, heart, and character were still more prominently and influentially recognized.

The ordinary duties of a Catholic pastor are usually uniform, but the course of Father Wood was signalized by marvelous energy and exceptional zeal aud activity. His assistant at St. Patrick's was the amiable and able Dr. Quinlan, afterwards Bishop of Mobile, who took pleasure in relating that the Rector was even then regarded as a man of great discretion and skill in governing. Bishop Quinlan used to say: "We let him have his own way, for in the long run it was seen to have been the right way."

The declining health of the saintly Bishop Neumann of Philadelphia, the financial needs of the diocese, and the importance of the see, caused him to be regarded as the man for this responsible place. It was after three years' service at St. Patrick's, twenty-one years after his reception into the Church, and thirteen after his ordination as a priest, that he received the Papal Bulls appointing him Bishop of Gratianopolis *in partibus infidelium,* and coadjutor to the Bishop of Philadelphia, with the right of succession. He was consecrated by Archbishop Purcell, at Cincinnati, on April 26th, 1857, assisted by Bishops Neumann and Whelan of Wheeling. The ceremonies were very extended and imposing, and were witnessed by a large number of distinguished prelates, clergymen, and by an immense congregation of the laity. Of his pastorate in Cincinnati it was written :—"As pastor he worked in season and out of season in behalf of his flock. He answered the sick-calls promptly, no matter at what hour of the night he was summoned to the bedside of the dying, his greatest ambition being to enroll a new citizen for heaven, regardless of any personal inconvenience to himself, how great soever it might be. He was a universal favorite with all, but particularly with the poor, to whom he always proved exceedingly charitable and kind." He was received with joy by the venerable Bishop Neumann, and the clergy and laity of Philadelphia congratulated the diocese, on having its work and future destinies confided to so able and laborious a prelate.

Bishop Wood entered immediately upon the discharge of his episcopal duties, taking special charge of the financial affairs of the diocese, which at that time were not in a satisfactory condition. His resources seemed to increase with his multiplying undertakings. Means for continuing the erection of the Cathedral, which was unfinished and had become a source of conscious uncertainty, were provided, as well as for the relief of other works already undertaken and of many

others he inaugurated. He organized at once a cathedral parish, a movement which greatly promoted the success of the cathedral. He erected many new churches, convents, schools, colleges, institutions of charity, and placed the details of diocesan work under complete organization. He erected the Cathedral-Chapel, and afterwards enlarged it. He also greatly increased the working forces of the diocese, by the introduction of additional religious orders and congregations of religious men and women.

On the death of the good Bishop Neumann, on January 5th, 1860, Bishop Wood succeeded to the title and full administration of the diocese.

At the time he came to Philadelphia, as coadjutor, in 1857, the diocese included all Pennsylvania, West New Jersey, and the whole of Delaware, an area which has now been subdivided into seven dioceses. The number of churches in this vast territory was then only 131, chapels and stations 17, priests 137, ecclesiastical students 27, colleges 4, academies 4. The sequel will show the immense increase of all these agents of good, which took place under his wise and energetic administration. Not only did he organize, he also made the Cathedral parish one of the strongest in the city; he brought the people together, introduced a wider range of devotions, heard confessions, and worked like a parish priest. It is universally conceded that the flourishing condition of the financial affairs of the diocese was due to his labors. On assuming the administration as bishop of Philadelphia his labors and his energies even surpassed his previous efforts. The Cathedral was prosecuted to completion; while the general plan is due to Bishop Kenrick, its many beautiful and devotional details are his, and embody his religious spirit, for he loved the house of God, and could not do too much for its adornment. The amount of labor, mental and physical, which he bestowed upon this stately temple is wonderful. So much was his heart enlisted

in this work, that he could not refrain from going in among the workmen and mechanics, who were surprised often at seeing him scaling a ladder, and lending a helping hand to rough and heavy work. He visited it almost every day. His fine taste in art suggested to the celebrated painter, Brumidi, the artistic expression which now appears in several of the magnificent frescoes, with which the edifice is adorned. He had the great happiness of bringing this fine work to a state of readiness, and on November 20th, 1864, of dedicating the noble temple to the service of God with the most imposing ceremonies. He had a medal struck to commemorate the event, which was the first and only fine numismatic work of art, by which our Church had commemorated any event in its history in this country. It has been said that "he loved its very walls." Had he lived longer, his priests would have been enabled to crown his work with a magnificent altar, commemorative of himself.

The general work of advancing and improving the condition of his diocese, the introduction of new works and institutions of charity and education, and the multiplication of priests and churches engaged his mind constantly, and his efforts have resulted in unsurpassed achievements. The charitable institutions, existing at the time of his advent to Philadelphia, all received thorough improvement and extension. A number of new and most important religious orders or congregations were introduced. He had a particular tenderness for the orphans of his diocese. From his first arrival to his last end, he was devoted as a father to them. St. John's Orphan Asylum was a favorite place of resort for him. The hours he spent there were the happiest, not only for him, but also for the orphans. He became their companion and entertainer, and the good stories he told the children endeared him to them. He was not too much engrossed, in his diocesan affairs and weighty cares, to find time for these little ones, for whom he

always had a kind word and a gentle caress. Though always dignified and courtly, he was accessible to all, however young or poor, whether Catholic or Protestant. His benevolence gained all hearts, and it has been well said, "the most prejudiced among Protestants were obliged to yield to the inexpressible charm of his manner." Religious interests in Philadelphia, and throughout the State of Pennsylvania, took a new and vigorous impetus from his zealous, energetic, and wise labors, and the machinery of all ecclesiastical interests was put in harmonious and uniform motion, by his well-balanced and well-guided talent for organization and administration.

The greatest work of the diocese, the one nearest and dearest to his heart, and surpassing in importance even the Cathedral, was the undertaking he assumed in the erection, equipment, and inauguration of the Ecclesiastical Seminary of St. Charles Borromeo, at Overbrook, near Philadelphia, of which Archbishop Kenrick was the first, and he the second founder. He believed this the most important work of a bishop, and as strictly enjoined by the Council of Trent. Having scarcely completed his Cathedral, he began at once the new seminary, the corner stone of which was laid on April 4th, 1866. By placing it under the patronage of St. Charles Borromeo, he presented that model priest and bishop before his priests as an exemplar. The site was admirably selected for its seclusion and accessibility, and in beauty and healthfulness is without a rival in Montgomery County. The cost of the land, grading, and buildings was about half a million of dollars, all of which he paid by the assistance of his priests and laity. He knew that in this rich and thriving country, and with such a Catholic laity as we have, it is seldom, if ever, necessary to go into debt, at least to any embarrassing extent, for Catholic works, and that it might be considered a safe rule to regulate our progress in material improvements on the cash basis. Archbishop Wood, in this

fine institution, has made provision for the sacerdotal body in his province for generations to come.

The regular curriculum, and the rare branches of learning in every department bearing either directly or incidentally upon ecclesiastical education, are not surpassed by any other similar institution in this country. In a single year its income reached $41,126.85, all which was expended either on the buildings, the debt, or ecclesiastical education. Some time before his death, he secured the services of his old friend, and of that varied and ripe scholar, Monsignor James A. Corcoran, in the chair of sacred scripture, canon law, moral theology, Hebrew, Syriac, homiletics, and French, and throughout organized an exceptionally able body of professors. Well did he say of it himself:—

"It will stand for centuries, an enduring witness of the generous zeal of the clergy and people. The fair majestic proportions of the completed edifice stand before you, an object of just pride to all within the diocese, and of admiration to the many who come to visit it from abroad."

He greatly increased the religious houses and institutions of his diocese. He established the Catholic Home for Destitute Orphan Girls, enlarged St. Vincent's Home, aided the Sisters of the Good Shepherd in their noble work, and founded their fine Convent of Our Lady of the Good Shepherd, which now possesses fifty-two choir sisters, seventeen novices, four out-door sisters, seventy convent sisters, one hundred and nine Sisters of the Good Shepherd; the Magdalen Convent contains sixty-three professed sisters, fourteen novices, fifteen postulants, and there are three hundred and fifty-two penitents, and in the preservation class fifty women of intemperate habits recovering from their demoralization. He also introduced the Little Sisers of the Poor. He established the Sister Servants of the Immaculate Heart of Mary, introduced the Sisters of the Third Order of St. Francis, and the Sisters of the Holy Child Jesus,

whose convent at Sharon Hill is the centre of a good work in the diocese, and whose establishment should not be alluded to without mentioning, after that of Archbishop Wood, the name of its late benefactor, Vicar-General Carter. These and all the institutions of his diocese, the pastors of churches, and the officers of lay Catholic societies, looked to him, and not in vain, for aid, counsel, and guidance in their varied necessities and ever-recurring burdens and difficulties. He was a practical builder, no mean architect, and an accomplished financier and accountant, and his mind was fruitful in means, measures, and expedients. He studied and understood sanitary laws, as necessary and applicable to building new institutions, and altering and improving old ones. There was scarcely a work, scarcely even a detail, upon which he was not consulted, and his knowledge, experience, and ever ready counsel were of invaluable service to his co-laborers, male and female, in the great works of the Church, of charity, and of education.

Archbishop Wood's prudence and judgment in handling public questions, when he had to act in behalf of religious interests, were remarkable. He always examined both sides of every question, weighed them well, and when his judgment was formed he acted promptly, bravely, and nobly. It was thus that he condemned all secret societies, even such as Catholics and members of Catholic congregations had been inveigled into; and he fearlessly encountered and finally silenced the untrue charge of hostility to the Irish Catholics, who were numerous in his diocese, in his condemnation of the lawless bodies known as Molly Maguires, existing and committing gross outrages chiefly in the mining regions of Pennsylvania. He disapproved of the introduction of political issues from other countries into this, considering that it was as much as we could do to work out our own political, social, and civil destiny, and that it was contrary to international justice, fair dealing and self-preservation. He loved

all and every member of his flock, whatever might have been this national origin, and the Irish in time of famine, and the Germans in time of persecution, in their respective countries, had no warmer, more generous, and active friend, as they have all acknowledged. He loved his people of every nationality, in common with his whole flock, not as Irish nor as Germans, but citizens of one common country, as Americans, and above all, as Catholics. Conscious of his own high motives, he was indifferent to all unjust clamor of demagogues and professional politicians and patriots. His course in regard to an undue excitement created in Philadelphia among Catholics, who were deluded by the publication in a Catholic newspaper of a pretended prediction of the venerable Anna Maria Taigi about "Three Dark Days," then alleged to be upon us, was admirable and characteristic. He promptly suppressed the whole affair by a crushing blow. In his *Circular* to the people, he said:—

"It is, therefore, evident that, either these prophecies were not found among the papers in question, or that they were not considered of sufficient authenticity, weight, or value, to justify their publication in the authorized history of her life.

"Let all minds, therefore, be calmed, and let us wait for the decision of the Church, the legitimate judge of such predictions, resting well assured that, no matter what horrors may be visited on the world in punishment for its crimes and infidelity, the Divine protection will be extended over all those who endeavor to avoid sin and to pass their lives in the holy love and fear of God.

"Of one thing we are intimately convinced, (and we consider the admonition both necessary and opportune,) that, should any extraordinary scourge be sent to us by the Divine indignation for our sins, it will most severely visit and punish those who dissipate their substance and desolate their homes by debauchery and drunkenness, and especially those who,

whilst they present temptation in every form, and in every locality, reckless of the consequences to themselves and others, and heedless of the limitations and cautions dictated by our holy Mother the Church, pursue their dangerous calling in a manner utterly inconsistent with their duty as men, citizens and Christians."

Bishop Wood paid several visits to Rome in discharging his high duties and in obedience to the summons of Pope Pius IX., by whom he was highly esteemed, and by whom he was appointed, in 1862, an assistant prelate at the Pontifical Throne. His sentiments in regard to the shameful spoliation of the States of the Church were frequently and emphatically outspoken, publicly from his Cathedral throne and pulpit, by published pastorals, and in frequent conversation. The public demonstration which he got up in his Cathedral, on December 4th, 1870, was not only an expression of his and his flock's condemnation of this great public and religious wrong, and of the sympathy with the suffering Pontiff at the Vatican, but it was a clear, lucid, and brave elucidation of the merits of the question, which went far to enlighten the general public mind, on this important and greatly undervalued and misunderstood event. The diocese of Philadelphia, under his leadership and example, led the list of contributors to the Papal Fund or Peter-Pence. In June, 1867, when he visited Rome with the other American prelates, the handsome sum of $200,000 in gold was presented to Pope Pius IX., from his American children, and Bishop Wood's contribution from the diocese of Philadelphia was the largest, and nearly equalled one third of the whole; it amounted to $60,000 in gold, and the offering was contained in a silver model of the yacht Henrietta. After the Bishop presented this unique gift to the Pope, His Holiness carefully took the model of the yacht from its velvet case, weighed it in his hand, looked at its golden cargo, a miniature argosy, and with a humorous smile

said: "Non è vapore," which might be interpreted to mean "It is not a steamer," and as his Holiness was fond of a joke, some have construed it to mean, "It is not all steam." On the same occasion he presented to the Holy Father the photographic pictures of the altar pieces for the new Cathedral of Philadelphia, from which he intended to have prepared designs for the altars. On another single occasion he presented to the Pope $20,000 in Peter-Pence, which had been contributed by his people.

Under his fostering care and energetic administration, the works and labors of the diocese had increased to too great an extent to be performed by one prelate, and in 1868 the dioceses of Harrisburg, Scranton, and Wilmington were carved out of the original diocese of Philadelphia. On February 15th, 1875, Bishop Wood was appointed archbishop of the new ecclesiastical province of Philadelphia, with the dioceses of Pittsburg, Harrisburg, Scranton, and Erie as suffragans, and in 1876 the diocese of Alleghany was added as an other suffragan. On June 17th, 1875, Archbishop Wood was solemnly invested in his Cathedral with the *pallium*, which was brought to him by Monsignor Roncetti, the Papal Ablegate, and with which he was invested by Archbishop Bayley of Baltimore. His labors now seemed not to diminish in the reduced diocese of Philadelphia. His attendance at Provincial and National Councils at Baltimore had been of great service to the American Church, by reason of his great experience, knowledge of business, prudence, and administrative abilities. He held and presided over his own Provincial Council of Philadelphia, in May, 1880, and its proceedings and statutes, ratified as they afterwards were at Rome, after having been adopted with singular deliberation and unanimity in the Council, have exercised a most beneficial influence on the interests of religion in the dioceses forming the Province.

In 1862, Archbishop Wood visited Rome at the invitation of the Pope to take part in the canonization of the Japanese martyrs; also in 1867, at the celebration of the eighteen hundredth anniversary of the SS. Peter and Paul; again in 1869, when he attended the Vatican Council and the jubilee of Pope Pius IX., and read an eloquent address as the representative of the Catholic Church in the United States. He was an earnest and punctual attendant at all the meetings of the Œcumenical Council of the Vatican, until he was relieved and permitted to return home on account of sickness. Before leaving Rome and the Council, which was before the final vote, he placed on record his firm belief in the dogma of Papal Infallibility and his opinion in favor of the opportuneness of its definition. On each occasion of his returns home among his people, he received from them the most cordial and genuine outpourings of love and veneration, to which he responded in impromptu speeches full of heart-felt sentiments of affection for them, loyalty to the Holy See, and replete with profound thought and observation on the great public events and religious crises of the times. Being a man of true loyalty, he manifested his sentiments of devotion to his eccleslastical superior, for he felt that his clergy and flock would be loyal to their bishop as he was loyal to the Vicar of Christ. He was a man of great and deep religious sentiments and habits of piety. In 1873, while confined to his house with the disease that caused his death, he had his diocese dedicated to the Sacred Heart of Jesus, with most august ceremonies. In order that he might unite in person, as he was already united in heart, in this great act of devotion, the Archbishop requested that he might be carried into the Cathedral. It was a most touching sight as the aged and infirm Prelate was carried from his bed, in the arms of Very Rev. P. Maher, Rev. N. Cantwell, and Rev. A. J. McConomy, to the sacred edifice, and per-

formed the personal and official act of consecrating himself and his entire flock to the Sacred Heart.

On April 26th, 1882, the silver jubilee of his consecration was celebrated with imposing ceremonies. A large number of bishops and priests took part in the august pageant, and the laity turned out in almost countless numbers. Addresses by bishop, priest, and layman were presented to the venerable Archbishop, and all bore testimony to his great work, to the growth of religious, educational, and charitable institutions under his administration, and to the great services he had rendered and labors performed. The health of Archbishop Wood had long been impaired by Bright's Disease of the Kidneys. From his sick room, and from his bed, his clear mind had guided the important affairs of his diocese. He died on June 20th, 1883. He was buried under his own Cathedral and altar, and the innumerable and heartfelt tributes of respect and affection paid to his memory were so many evidences of his labors and services, of his fine character and virtues, and of the splendid results of his administration. Not only was he venerated and loved by Catholics, he was esteemed by all Protestants. His case is an example how a good man and a pure citizen will be honored and respected by a whole community, without distinction of sect or creed. All respected his firm and unflinching assertion of principles, and his gentleness and charity to all who, from education or conviction, differed honestly from him. In his last will and testament he left the little he possessed to the Church he had served so well. The splendidly provided and equipped diocese of Philadelphia, with its many churches and institutions, and its fine and numerous body of clergy and religious, will long attest his great worth and services.

The work of his administration was thus set forth in a public print in 1873 :—

"When Rt. Rev. Dr. Wood went to Philadelphia, in 1857, he

found in the undivided diocese 147 churches, 155 priests, 4 colleges, 4 literary institutions for girls, 1 theological seminary, 1 hospital, 8 asylums, and 33 parochial schools. To-day, with the diocese of Scranton, Harrisburg, and Wilmington no longer attached to Philadephia, they have 107 churches, 69 chapels and stations, 202 priests, 3 ecclesiastical institutions, 3 colleges, 34 Christian Brothers, 11 religious orders of women, with 568 religious houses; 13 convents, 7 academies, 5 orphan asylums, giving shelter to 777 orphans; 2 hospitals, a widows' asylum, a home for the aged poor, 21 conferences of St. Vincent de Paul, and the largest and finest theological seminary on this continent, in which 119 students are preparing for the priesthood."

At the time of his death, in 1883, the condition of his diocese showed the continued increase under his excellent administration; it contained one hundred and twenty seven churches, and seven in course of erection, fifty three chapels, and thirty one stations, in all, 218; one hundred and ninety six secular priests, and sixty four regulars, in all 260, and ninety five students in St. Charles Borromeo's Seminary, and four at the American College in Rome, in all 99 students; fifty one Christian Brothers, four Franciscan Brothers, religious women one thousand and twenty; three ecclesiastical institutions, three colleges, twenty two thousand children attending parochial schools, six orphan asylums, and nine hundred and ninety eight orphans, four hospitals, one widows' asylum, two homes for aged poor, twenty seven conferences of St. Vincent de Paul, numerous academies and select schools for girls and boys, and a Catholic population of over three hundred thousand.

RIGHT REV. JEREMIAH FRANCIS SHANAHAN, D. D.,

First Bishop of Harrisburg, Pennsylvania.

Jeremiah Francis Shanahan was born at Silver Lake, Susquehanna County, Pennsylvania, on July 13th, 1834. His parents were John Shanahan and Margaret Donovan, both born in County Cork, Ireland. His father came to this country in 1819, when only nineteen years old, in company with the relatives of Gerald Griffin. His father and mother were married at Spring Lake, by Right Rev. Francis Patrick Kenrick, then Bishop of Philadelphia, during one of his episcopal visitations. These good parents attended to the early Catholic education of their children, and the fruits of their scrupulous attention to this duty are to be found in the fact that two of their sons, Jeremiah Francis and John, became priests.

The former was sent to an ordinary school, though not sectarian, at Silver Lake, for three years, and thence to St. Joseph's Academy, a fine Catholic school which Father O'Reilly had founded and was conducting with rare ability, near Binghampton, in their own neighborhood. Here he graduated in his eighteenth year with honor. Here the vocation of young Shanahan was carefully observed and fostered. At the age of eighteen, he entered the Theological Seminary of St. Charles Borromeo at Philadelphia. Here he was a good student, finished his classical, and made his philosophical and theological course, and won distinction in all his classes.

He was ordained in the priesthood by Bishop Neumann of Philadelphia, on July 3d, 1859. Bishop Neumann had

already made preparations for opening a preparatory seminary at Glen Riddle in Delaware County, and, as a proof of his high esteem and admiration for Father Shanahan, he appointed him rector of this important institution, for the good and discerning Bishop had studied his character and abilities well at St. Charles'.

Heretofore it had been the custom in the diocese of Philadelphia to send young candidates for the priesthood to St. Charles' College near Baltimore, conducted by the Sulpitians; now, the seminary at Glen Riddle was to perform this service. The time between his appointment and the opening of the preparatory seminary, in the autumn, was spent by Father Shanahan in active and useful parochial work, at the Cathedral of Philadelphia. The new institution received a good start and commenced its work with favorable auspices under the judicious, zealous, and prudent management of the young rector, and sent many good candidates to St. Charles Borromeo. The wisdom of the Bishop's selection of rector was proved by the fruits of Father Shanahan's administration. He was a successful educator from the beginning. For nine years he discharged the delicate and important duties of the position, and during his rectorship over thirty good young priests, who had gone through the curriculum under him, followed up their studies to ordination. The success of this school was largely owing to the fine ecclesiastical culture and broad scholarship of the Rector, who, having so recently gone through the same training, and being not too far removed in age even from his subjects, knew how to handle the boys, how to sympathize with them, and how to meet and attend to a multitude of details affecting health, morals, discipline, and general character, which, by their multitude and minuteness, are only too apt to escape proper and full attention. This school also proved for Father Shanahan a preparation for the more elevated, important duties of the episcopal office.

The large and populous diocese of Philadelphia comprised nearly all of Pennsylvania east of the Allegheny mountains and all of the State of Delaware. Pope Pius IX., in compliance with the recommendations of the Second Plenary Council of Baltimore, carved out of this territory three new sees, those of Harrisburg, Scranton, and Wilmington, on March 3d, 1868. The diocese of Harrisburg embraced the southern middle section of Pennsylvania, with eighteen important counties, Lancaster, Lebanon, Northumberland, Montour, Columbia, Dauphin, York, Adams, Franklyn, Union, Cumberland, Fulton, Perry, Snyder, Juniata, Mifflin, and Clinton. It was an extensive diocese in itself. It had been an early scene of Catholic missionary labors, was visited and regulary attended by the Jesuits of Maryland, before the Revolutionary War, and Conewago and Lancaster had been the earliest missionary stations where residences and churches had been built and maintained. Father William Wapeler, S.J., had been the pioneer priest of these stations, as early as 1741. Yet the Catholic population was not numerous, sparsely scattered, living either in small communities, or on distant and isolated farms. It was a wide and difficult field; the laborers were few. Yet it contained the capital of the State, the new see was also located there, and from this circumstance, causing the residence there of the governor and other officials, the annual assembly of the Legislature, the holding of the highest courts, and the concourse of prominent, able, and active citizens having business, and resorting thither, the see and its episcopal office became more important. It required courage to undertake the difficult task of organizing and equipping a new diocese, especially in a region mostly rural and agricultural. Father Shanahan was modest and retiring, but he had great courage and a mind well cultivated and fruitful in resources, and he was zealous. His consecration took place together with that of Bishop O'Hara, of the newly created see of Scranton,

on July 12th, 1868, at the Cathedral of Philadelphia. This was an important event in the history of the Pennsylvania Church, and was celebrated with unusual grandeur. Archbishop Wood was the consecrator, assisted by Very Rev. Vicar-General Carter, assistant priest, and Fathers Sheridan and Maher, deacons of honor; Fathers O'Reilly and Fitzmaurice were the deacon and sub-deacon of the Mass, and Fathers McConomy and O'Neill masters of ceremonies. The Bishops also present were Doctors McGill of Richmond, Elder of Natchez, now archbishop of Cincinnati, Lynch of Charleston, Domenec of Pittsburg, and Bishop-Elect Ryan of Buffalo, together with one hundred and fifty priests, twenty-five ecclesiastical students, large numbers of Christian Brothers and religious, and an imposing concourse of people. The solemn procession from the episcopal residence to the Cathedral was so impressive as to attract great attention from the Protestant community; it seemed prophetic of the grand future of the Church in Pennsylvania. Rev. Father Michael O'Connor, S.J., formerly bishop of Pittsburg and Erie, preached one of those characteristic sermons which show the Church to be the same as she was in the first and middle ages, as illustrated by the great Doctors. The installation of Bishop Shanahan took place at St. Patrick's, which became the pro-cathedral, on Sunday, September 20th, was most joyous nnd impressive, and was regarded as an important event in the history of Harrisburg. The ceremonies were performed by Bishop O'Hara of Scranton, with a grand procession, a solemn Pontifical High Mass, and a sermon by Bishop O'Hara. At the close of the Mass, Bishop Shanahan delivered a brief address, marked with characteristic modesty. Solemn Pontifical Vespers in the afternoon and sermon by Rev. Pierce Maher, who now surrendered his parish of St. Patrick's to Bishop Shanahan as its pastor, closed the public rejoicings and benedictions of the day.

Bishop Shanahan went to work immediately, in his quiet and unostentatious way, but with marked energy and success. At this time the estimated Catholic population of his diocese was twenty-five thousand, thinly scattered over the whole territory, and worshipping in forty churches and twenty-one chapels and stations served by twenty-two priests, three convents, three academies, and seven parochial schools. These convents and academies were those of the Sisters of St. Joseph at McSherrystown, the Sister Servants of the Immaculate Heart of Mary at Lebanon, and the Sisters of St. Francis at Lancaster, and they contained comparatively few pupils at that time. Only where it was deemed necessary and expedient to have German and English churches in the same town, did pastors live within convenient distances to visit or assist each other. In many of the counties there was only one resident pastor, and in some none at all, and even some of the parishes on the western frontier of the diocese were served by priests from the diocese of Pittsburg. In most cases a priest had more than one or several churches or stations to attend. There were but two churches at the episcopal city of Harrisburg, one, St. Patrick's, of which the Bishop became the pastor, without even an assistant, and St. Lawrence's German Church. The other towns having two parishes were Lancaster, (where there were two priests at St. Mary's, and one at St. Joseph's), Columbia, York, and Danville. There were three fathers at the Jesuit mission of Conewago. The residences of the other priests were at Lykens, Lebanon, Elizabethtown, Gettysburg, Chambersburg, Bonaghtown, Bellefonte, Lock-Haven, Milton, and Shamokin. These clergymen attended the forty-two churches and twenty-one chapels and stations, being an average of nearly three missions to every priest.

Bishop Shanahan made a visitation at an early day, and studied well the condition of religion and education in every

part of it, its wants, needs, and resources, made statistical notes of his observations, and laid his plans for supplying the needs of his scattered flock. The churches and chapels were poor, small, and temporary buildings, mostly of wood, which he has renovated or repaired, or replaced with new ones. Taking St. Patrick's as his Pro-Cathedral and residence, he went to work to supply churches and priests to other suffering and needy parts. Eleven new churches were thus erected in various parts, and he increased the number of his priests to forty-five, making nearly one for every church. His labors as pastor at St. Patrick's were enough for one, but these were only an addition to the more onerous duties of the episcopate. By his mildness, gentleness mingled with firmness, his labors, self-sacrifice, and unbounded charity for his flock and their best interests, he endeared himself to all. So great was the regard felt for him in his solitary and parochial labors at Harrisburg, that it was seriously thought of, at one time, to remove the episcopal see from Harrisburg to Lancaster, and give him St. Mary's Church for his cathedral. But he undertook to build a fine cathedral at Harrisburg, believing that the Catholic religion should be creditably represented externally to the official and intelligent concourse of visitors resorting every year to the capital of the State. For this purpose, and for the further purposes of episcopal residence and institutions of education, he purchased the fine property known as Colonel Brant's, and called "The Height," commanding a fine view, and embracing five acres of land. The unfinished palace of Colonel Brant was converted into a fine school and convent of the Sisters of Mercy, which, after suitable alterations and completion under the supervision of the Bishop, was inaugurated with a festival, supper, and illumination, given in aid of the funds. This institution now contains eight sisters, a parochial school, and two hundred and seventy pupils. Bishop Shanahan laid out his

work for the erection of his Cathedral on this commodious site, and for this purpose he visited various parishes and churches in his own and in the dioceses of Pennsylvania, preaching, begging, and collecting the necessary funds. He was greatly encouraged in this arduous work by Archbishop Wood, who threw open his diocese and its churches to his visitations, and many sacred walls resounded with the eloquence of the Bishop of Harrisburg, whose efforts met with universal sympathy and success. His handsome results, the land and the happiness of finishing the work and dedicating the Cathedral to God, of which an untimely death deprived him, he left to his successor.

Bishop Shanahan was a champion of religious and secular education, and under his administration parochial schools were established in almost every parish that was able to sustain one, and the proportion of children attending these schools at his death, even considering the divided and scattered Catholic population and its limited financial resources, was exceeded in only four or five other dioceses of the United States, making an aggregate of twenty nine parish schools, attended by over four thousand pupils. His labors and travels were incessant, as his diary and other records of his engagements and appointments show. He was never idle except upon the compulsion of sickness, and even then, his mind was at work at his plans and details, as were his heart and lips at prayer. Even when travelling, he was known not only to study up subjects for sermons and other discourses, but even to write them in the railway cars. His activity would have been marvelous even in a robust man. He was always a delicate one. His diocese became thoroughly organized and well equipped. He established a theological seminary at his own residence on Sylvan Heights, conducted by the Rev. Massimo Cassini, formerly of Mt. St. Marys', Emmittsburg. Over fifty priests administered to the spirit-

ual wants of a population of forty thousand souls, and five students were preparing at his domestic seminary for the priesthood. At St. Patrick's Pro-Cathedral there were three priests, and a new church had been built in the suburbs of Steelton and was attended from the Cathedral. Very Rev. M. J. McBride was rector of the Cathedral and Vicar-General, and Rev. C. A. Koppernagel, pastor of the German Church, was his chancellor. Many new parishes were formed in every section of the diocese by detaching sections of outlying missions from old ones, and old parishes, which before their subdivision had only one priest, now possessed and gave abundant work to two or three. Additional German parishes were organized in Lancaster and Lock-Haven, and Polish congregations at Shamokin and Mt. Carmel. Some of the new churches erected were very handsome, such as that at Lebanon, and entirely paid for, and besides his fifty one churches, he increased the chapels and stations to twenty four. He left at his death three flourishing orphan asylums, and a large and prosperous hospital, St. Joseph's, at Lancaster, which was opened shortly before his death and is admirably conducted by the Sisters of St. Francis. Education higher than that of parochial schools was greatly developed and advanced, as witnessed by eight flourishing academies, and a high school at Shamokin.

The Sisters of Mercy teach at the Cathedral parish, Lock-Haven and Renoro; the Sisters of St. Joseph at McSherrystown, Hanover, Oxford, Paradise, and Lebanon; the Sisters of Charity at St. Mary's, Lancaster, St. Peters, Columbia, St. Edward's, Shamokin, and St. Patrick's at York; the Sisters of Christian Charity at St. Lawrence's, Harrisburg, and at St. Hubert's, Danville; the Sisters of St. Francis at St. Joseph's, Lancaster, Holy Trinity, Columbia, Immaculate Conception, York, St. Agnes, Lock-Haven, Elizabethtown, and Middletown; the Sisters of the Holy Cross at St. An-

thony's, Lancaster, and the Sisters of St. Felician in the Polish parish of Shamokin. Lay teachers conduct the schools at Marietta, Wrightsville, Gettysburg. Benneauville, Littlestown and St. Joseph's, Mt. Carmel. He introduced into his diocese the Sisters of Mercy, the Sisters of St. Joseph, the Sisters of Christian Charity, the Sisters of the Holy Cross, and the Sisters of Charity from New York. The academies are those of the Sisters of St. Joseph at McSherrystown, from which sprang the great establishment of the same Sisterhood at Chesnut Hill, the Sisters of Mercy at St. Peter's Parish, Harrisburg, the Sisters of Charity in St. Mary's, Lancaster, the Sisters of the Holy Cross in St. Anthony's, Lancaster, the Sisters of Charity, Columbia, the Sisters of St. Joseph, Lebanon, and the Sisters of Charity, York.

Bishop Shanahan was one of the finest pulpit orators in this country, as was manifest from the important public occasions of ecclesiastical or religious significance on which he was called on to be the orator of the day, and the brilliant manner in which he always acquitted himself. He was an accomplished scholar, a fact which was frequently recognized by eminent men in the legal, judicial, and other learned professions. He was selected to deliver the oration at the celebration of Archbishop Wood's episcopal Jubilee, and the funeral sermon over the same distinguished prelate, and on the occasions of the death of several of his distinguished colleagues in the sacred ministry; he preached the golden jubilee sermon in memory of the dedication of St. John's Church in Nineteenth Street, Philadelphia, in 1882, and also at Overbrook at the fiftieth anniversary of Philadelphia's Theological Seminary of St. Charles Borromeo, his ecclesiastical Alma Mater; he was also the preacher of the day at the installation of Archbishop Ryan, and was also one of the principal public preachers at the Third Plenary Council of Baltimore, in whose deliberations and proceedings he took an earnest and

important part. During the latter years of Archbishop Wood's life Bishop Shananan performed, in addition to the many labors of his own diocese, a large share of episcopal functions for his failing Metropolitan, between whom and himself the warmest friendship and most confidential relations always subsisted. The labors of administering Confirmation in two dioceses for several years were very great, and it is known that Bishop Shanahan, on a single Sunday, confirmed in four Philadelphia churches, at distant points from each other, nearly seventeen hundred persons. The number he confirmed in the archdiocese, during the Archbishop's ill health, is counted by many thousands, and he also dedicated a number of its churches, and ordained many of its priests. His energy and activity were extroardinary.

Being the youngest member appointed to the hierarchy, Bishop Shanahan was one of the most laborious, eloquent, learned, successful and promising. He was studious through life and was a learned divine and scholar. He was noted for his charity, being among the very first always to reach the sick bed of the afflicted and dying. He was an uncompromising defender of his Faith and Church, and yet he understood the position of dissenting religionists, exercised justice and charity towards them, was free from bigotry, charitable to all, and won the confidence of the whole community, without distinction of creed. He possessed a ready and agreeable manner of imparting information to others, and, though he courted retirement, he was a genial companion, a charming conversationalist, and a true friend. He was thoroughly manly, kind hearted, gentle yet firm, and was large and broad in character, mind, and heart. He was conscientious as a Christian and as a citizen, and true as a friend.

His arduous labors broke down the not robust frame and constitution of Bishop Shanahan. For sometime his health

was getting more delicate. In January, 1886, he had a severe attack of pneumonia, which was followed by a bad attack of muscular rheumatism. Though these acute diseases passed away, they had exhausted his small remaining vitality, and his immediate friends observed that he was failing. His energy of mind and reluctance to rest continued to the last, and he was out and about, saying Mass and doing his work at home to within a very few days of his death. On the day before his death he was in his usual health, which was not immediately alarming; on September 23d, 1886, he rode out, entertained his friends at his cheerful home, and slept as usual. But on the next day he was seized with a congestive chill and sank rapidly. Many of his household scarcely reached his side in time to administer to him the last sacraments, the reception of which cast a halo of spiritual joy over his fine countenance, and his Reverend brother reached his side only after death, which occurred on September 24th. His death was received with marked sorrow and respect everywhere, in and out of the Catholic Communion. Public and private individuals hastened to testify their condolence, and he was as much lamented in the Archdiocese of Philadelphia as in his own. His funeral was an out-pouring of sorrow, affection, admiration, and respect. Archbishop Ryan of Philadelphia celebrated his solemn Requiem, and, his intimate friend and devoted colleague, Bishop O'Hara, preached his panegyric, full of praise for the labors and virtues of the deceased. "You must remember his warmth of heart, how every pulse of it beat for your interests and spiritual advancement..... He was one most dear to you, and you were most dear to him. You were his joy and you were his pride. You experienced for fourteen years his zeal, his charity, and his love for you. His whole life was a training to virtue and the practices of religion..... He was a favorite with us, and always showed himself a true and

genuine devoted ecclesiastic..... There was everything in his character of a good, laborious, and devoted bishop. And look upon him in his ordinary life, in the ordinary intercourse with the world! He was gentleness, his heart was full of love. It warmed with love unto every one. But there was nothing in him of the guile of earth. His heart was pure; he felt the duty of the application of Christian charity to all mankind."

RIGHT REV. MICHAEL O'CONNOR, D. D.,

First Bishop of Pittsburgh and First Bishop of Erie.

Michael O'Connor was born in the city of Cork, Ireland, September 27th, 1810. He was baptized on the Sunday following his birth, September 29th, the Feast of St. Michael, whose name he received. He passed his early childhood at Upper Glannyn near Cork, and his boyhood was spent in Queenstown, where he acquired primary classical education in the Grammar school of Mr. O'Dowde. While at Queenstown, then known by the name of Cove, he was an altar boy in the Cathedral of Bishop Coppinger, and greatly attracted the Bishop's notice by his fine qualities of head and heart. One of the oldest of the Presentation Nuns, whose convent chaplain he afterwards became, thus describes this part of his life: "Of the early life of our revered Right Rev. Father we know little, save that a relative of Bishop Coppinger noticed, among the many who surrounded the altar of the Bishop's parish of Cove, one whose look and costume were singularly striking—unlike the rest, he wore a black soutane and snow-white muslin surplice, and was called 'the mother's darling.' The Bishop was very partial to him, had him to answer his private Mass, and got him instructed by his niece in the French language." At the age of fourteen he had shown such predeliction for the ecclesiastical vocation, that Bishop Coppinger and Dr. Grant sent him to Rome to study at the Propaganda. On his way thither he was detained at Paris, waiting for a companion, and remained and continued his studies in a college there for a few months.

The Propaganda, which he next entered, was a favorable

nursery for so gifted a mind. He was one of its most distinguished scholars. Here he went through the whole course of philosophy and theology with distinction, and also won the gold medal for being the first in mathematics. His professor said of him that, if he had continued to devote himself to this branch of learning, he would have become one of the greatest mathematicians in Europe. Among his companions in class at the Propaganda were Dr. Cullen, afterwards Cardinal Archbishop of Dublin, and Monsignor Hassoun, afterwards Patriarch of Armenia. Most Rev. Francis Patrick Kenrick, and Most Rev. Martin John Spalding, two archbishops of Baltimore, were his fellow students. Dr. Grant, afterwards rector of the Scotch College in Rome, was also one of his fellow-students in the Propaganda. He finished his long and thorough course of theology before reaching the canonical age at which he could, even by dispensing with a part of the time, be ordained a priest. The interval was spent by him in teaching in the Propaganda as professor of Sacred Scriptures, for the Propaganda so prepared its students as to enable them to teach what they had been taught. Young O'Connor, on July 27th, 1833, won his Doctor's cap and ring by a public act, in which the theses embraced all theology and Scripture, being the same test by which St. Thomas and St. Bonaventure became doctors of the University of Paris in the 13th century. Cardinal Wiseman, who frequently attended the contests at the Propaganda, said that, when he came to object against the theses of young Michael O'Connor, he said he "had no occasion to repeat, having well tempered his weapons and weighed his blows." His diploma, which is dated March 31st, 1834, states that he passed through the ordeal with honor, *declarando, crueudo, comprobando, distinguendo, pro et contra arguendo, proponendo, dissolvendo, respondendo, etc.* It has also been said and published, that, when Doctor O'Connor came as usual to receive the Pope's blessing, Gregory XVI. playfully twined

his handkerchief around the brow of the young doctor, and said, "If it were a crown of gold, you would deserve it."

Dr. O'Connor was ordained at Rome, in 1833. He was then appointed vice-rector of the Irish Ecclesiastical College in that city, and governed that institution for about a year, during the absence of Dr. Cullen, its president, in Ireland. He also acted as agent, and attended to the business, of the Irish bishops with the Holy See. This brought him frequently into the presence of Pope Gregory XVI., whose friendship and esteem he gained. He was also a highly esteemed friend of Cardinal Wiseman. He was a man of such frankness, goodness of heart, charity, and withal of such learning, that no true man could know and not admire him. The same aged nun, I have already quoted, has further written of this period of his life: "The virtues of humility, charity, and gratitude seemed to strive for mastery. We believed and knew him to be almost a saint, but until he left us we did not know how great, how learned a man he was. This we discovered through Bishop Coppinger's sister, who, condoling with us in our loss, said:—'I believe you do not know how great a man your late chaplain is. He was the Pope's linguist, and special favorite of His Holiness. My son, who has just returned from Rome, was accosted in the street by a shabby looking priest, who asked him if he had seen His Holiness, if not he would feel happy to introduce him. He, Mr. Coppinger, looked him from head to foot and said Cardinal Weld had promised to introduce him the next day. Not long afterwards the same shabby gentleman met him again, and asked if he had been pleased with his interview. 'No, far from it; I was only presented formally with a number of strangers, and had not the honor of a word with or from him; in fact I was and am disappointed.' 'Had you accepted my offer, it would probably have been otherwise; but it is not too late.' 'I fear it is, I leave Rome on to-morrow.' 'What a

pity; but I will see what can be done; would you wait a little?' Saying this, he entered a private passage which led to the apartment of His Holiness, and in a few minutes he, Mr. C., had the most satisfactory interview with the Father of the Faithful. I need scarcely say that this same shabby priest was our revered sainted father and friend to the last, Doctor O'Connor." It was during this period of his life that the Most Rev. Francis Patrick Kenrick, then Bishop Coadjutor and Administrator of Philadelphia, invited him to accept the Presidency of his newly founded Seminary of St. Charles Borromeo, and Dr. O'Connor, in reply, gave intimation of a favorable reply.

After one year thus spent in Rome, and ten years entire residence there, he returned to Ireland, being then twenty four years of age. He arrived at home in time to assist at the death bed of his mother. She died only three days after his arrival. This event threw upon him the charge and direction of his younger brothers and sister, and the project of going to America was necessarily abandoned for the present. He was now appointed curate in Fermoy, and afterwards chaplain to the Presentation Convent in Doneraile, amongst whose pious inmates his name is held in veneration to the present day. In these duties and labors he spent three years of active service and untiring benevolence, years that were illustrated by the practice of high Christian and personal virtues. We will quote again from a letter of the aged Presentation Nun, who had previously mentioned him as the "Mother's Darling":—

"The next phase that I know of his saintly life was his appointment to the chaplaincy of this community, immediately on his return from Rome. The old nun who pens these lines received his enlightened direction in the sacred tribunal before him, and great indeed was her surprise when she recognized 'The Mother's darling.' During the few short years

he was left to us, we felt his value and, need I add, we felt his loss. * * * * During his sojourn here, his favorite virtue, humility, appeared in his looks, words, and dress; and in his exhortations he seemed to say, '*I am no preacher, I am only just come to say a few words to you*;' but words so full of wisdom, charity, enlightenment, and simplicity could not easily be forgotten. He was universally esteemed by all ranks, so loved by his brother-clergymen throughout the diocese, his company so sought for, as well it may, for he was most agreeable, full of anecdote, and full to overflowing of charity.

"It just occurred to me to mention that, during Dr. O'Connor's sojourn here as chaplain, we had full schools of the poor children of this and the surrounding parishes, (our holy vow of instruction excluding those in easy circumstances), and it was truly edifying and animating to see the dear holy man amongst the poor little ones of the Lord, scattering the good seed; and amongst a class of new beginners, teaching them the first rudiments of simple spelling and reading, and as well by deed as word, encouraging the young sisters to devote themselves, heart and soul, to the glorious work of instructing youth. Oh! how I would wish to inform you of the zeal and earnestness, with which he discharged his holy ministry amongst us during his happy term; but alas! my energies as well as my memory have passed away. He said to me in one of his last, last, cherished letters from Woodstock: 'We are running a race, but I will win it. How vain are the things of this world, when we come to the end; it is true at all times; but one can feel it almost with the touch on such an occasion as this. I cannot be sufficiently thankful to God, for closing, in this quiet manner, my life, after the bustling scenes in which I have hurried along. What a dream the world and all that is in it now appears.'"

In 1838, while acting as chaplain for the Presentation Convent, he undertook to stand for the distinguished chair of

Dogmatic Theology in Maynooth College. His chief competitor was Dr. O'Reilly, who, referring to the matter many years afterwards, in conversation, stated laughingly that the only opponent of whom he felt afraid in the approaching contest was Dr. Michael O'Connor, and that he had been informed that Dr. O'Connor had stated that there was but one of his competitors on this occasion whom he feared, and that one was Dr. O'Reilly. They had been together in Rome, and had learned to measure each other's strength. But while deep in his preparation for the concursus, Dr. Peter Richard Kenrick, while on his way to Rome, paid him a visit, and stated that his brother, the Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia, had commissioned him to repeat to Dr. O'Connor the offer made him in Rome, of the post of the presidency of the Seminary of St. Charles Borromeo, and to urge his acceptance. Dr. O'Connor was not prevented by human pride from abandoning the contest, for he seemed to seek the field of greatest usefulness as the magnet seeks the pole. He immediately closed his books, and left the theological chair to be won by Dr. O'Reilly, who afterwards joined the Society of Jesus and became Provincial.

He obtained the permission of Bishop Crotty, who had succeeded Bishop Coppinger, started at once for America, and arrived in Philadelphia in 1839. Bishop Kenrick, then Bishop of Arath *in partibus* and coadjutor to Bishop Conwell, received him joyously, and early in the morning after his arrival, "when he had scarcely had time to know where he was, with an expedition that was characteristic of both, conducted him to the Diocesan Seminary, and, without ceremony, seated him in the chair of theology." Soon afterwards he was made president of the Seminary, and to his duties therein were added the care of the missions of Norristown and Westchester, which he visited twice a month. These labors he discharged faithfully until 1840, when he was relieved of the

work of professor and of his missionary duties, but continued in the office of president of the Seminary. During these engagements he not unfrequently accompanied Bishop Kenrick in his visitations through his vast diocese. Two such men as Bishop Kenrick and Bishop O'Connor could but discover the depth of character and virtue, of learning and zeal, which each possessed. A holy friendship sprang up between them, creditable to both, which death only severed. Bishop O'Connor's lecture on "*Archbishop Kenrick and his work*," is one of the most beautiful monuments of Christian friendship extant in our language.

Father O'Connor continued his duties as president of the Seminary of St. Charles Borromeo until 1841. While thus engaged he also attended to some missionary work, though freed therefrom, and built St. Francis Xavier's Church at Fairmount. In 1841, some church difficulties at Pittsburg occurred, and he was sent there as Vicar-General, to arrange and settle them, which he accomplished with complete success. At Pittsburg he became pastor of St. Pauls' Church, and continued to discharge the duties of pastor and was Vicar-General until 1843.

These duties were but the prelude to his appointment as bishop of the new see of Pittsburg. In 1836 Pittsburg had been erected into an episcopal see, the necessary documents had been made out at Rome, and Rev. Francis Patrick Kenrick was designated as its bishop. But Bishop England of Charleston had started canonical difficulties, growing out of the absence of the usual consultation and recommendation deemed necessary for the division of the diocese of Philadelphia, and the documents were cancelled. The Provincial Council of Baltimore, which convened in May, 1843, recommended the erection of a new see for Western Pennsylvania at Pittsburg, and Dr. O'Connor was nominated as its bishop. These proceedings reached his ears and awakened at once a

long cherished desire of his to become a member of the Society of Jesus. So exalted was his conception of the duties and character of the episcopal office, that he recoiled from accepting it. He now hastened to Europe, in order to enter the novitiate of the Society and escape the episcopal appointment. On his way to Rome he called on the Papal Nuncio at Paris, Monsignor Fornari, formerly one of his professors at the Propaganda, and, without telling his motives, he prevailed on the Nuncio to write to the Prefect of the Propaganda to ask a dispensation from his oath. After writing the letter the Nuncio got word of Dr. O'Connor's motives for this step, and immediately wrote to Rome retracting his former letter, and strongly urging the appointment of his former pupil to the newly erected see. But the letters of the American bishops also reached Rome. Pope Gregory XVI. was well acquainted with the merits and qualifications of his old friend, and delayed giving him audience until the letters could be duly considered and other necessary proofs and information obtained. When at last he knelt at the feet of the Pope, and humbly urged his petition to be left free to join the Society of Jesus, Gregory XVI. replied, "you will be bishop first and Jesuit afterwards. I will not let you rise from your knees until you promise to accept the diocese of Pittsburg." "Thus," says the Woodstock memoir, "the heavy honors of the Church were accepted through obedience, and instead of washing dishes at St. Andrea, the would-be novice is crowned with a mitre at St. Agatha."

An extract from a letter which he wrote at this time from the Irish College at Rome to one of the Presentation Sisters at Doneraile will illustrate the amiable character of Bishop O'Connor and his remembrance of old friends. From this letter also it would appear that he had been named both for Charleston and Pittsburgh:—

"I am then sorry to be obliged to inform you that my

journey has been but a wild goose chase; no leave was to be got to become a Jesuit, and I am condemned now in earnest to become a bishop, unless God interposes very soon, and, changing the mind of his Holiness, saves the mitre from so unworthy a person. Pittsburg, however, the smoky queen, is the place on which I am to be inflicted, and not Charleston, which has been saved, I suppose, by the prayers of its departed worthy prelate, from this misfortune. I cannot claim the credit of giving you an early account of this, as from being public here, you may hear it first from the newspapers, which are so active in these times in helping the world to keep their secrets. Now, indeed, I may say, that it is not only possible, but probable, that you will be mulcted by me as far as the expense of a breakfast, to which I will very probably invite myself in the course of three or four months, at the farthest. How happy shall I be to behold again the edifying scenes I witnessed so often, and to witness the proofs of piety, which are to be found in certain places not a thousand miles from Doneraile. However, I will not flatter myself with too much hope; it may all yet vanish; I may not be able to return through Ireland, or God may interpose to save His Church from the demerits of an unworthy bishop, and leave me to work out my own salvation in a sphere for which I would be better suited. Your letter or letters would require, if I well remember, answers to many details, but, as a *tête-à-tête* is possible, I will defer particulars till then. In the meantime, can I do any thing for you here? I need not say that you may all command my services in any thing whatever that I can be useful. * * * * The Repeal news and the gigantic movements going on in Ireland are the great topics of conversation here. The Italians do not know what to think of them; the Irish themselves are almost at a loss. I would expect a long description of these things from you, if I did not remember that, being shut out from the world, you know nothing of them.

Though, indeed, without being guilty of rash judgment, I would almost venture to say that you do hear some *little, little* bit of these news. Did O'Connell call to see you on his way through Doneraile? If he did not he should be denounced by all means. Why did you not engage his services to denounce the grove? * * * * James is here, very much pleased with his situation in the Propaganda. * * * * Is there any chance of getting a colony—a colony, not a mission—for the new diocese, from Doneraile? * * * * Compliments to all the good Sisters, as if they had been named singly. Hoping that you will pray for me now with renewed fervor, believe me, etc."

The Bull apointing the new Bishop was dated August 7th, 1843. His consecration by Cardinal Franzoni took place on August 15th, at St. Agatha's, the church of the Irish College at Rome. At his consecration the students of the Propaganda of the English and Scotch Colleges joined those of the Irish College in the choir. His thoughts were now absorbed in planning the means of building up the interests of religion in his new diocese, and especially in plans for obtaining priests for its missions, members of religious orders for educating the young, and ecclesiastical students. On the Sunday immediately succeeding his consecration, he performed his first episcopal function in confirming at Rome a gentleman from Boston, a convert from Unitarianism. But he did not remain long at Rome. On his return to America he passed through Ireland to obtain religious recruits, and on an evening in October his appearance at Maynooth College awakened the deepest interest and respect. Introduced by the dean of the College to the assembled students, he addressed them, in words of urgent appeal, to volunteer for the diocese of Pittsburg, stating that he had no inducement to offer, but plenty of labor and little for it. Five students, whose course of studies was nearly completed, and three

others, far advanced, determined to accompany him to America. At Dublin he obtained a colony of seven Sisters of the then recently founded Order of Our Lady of Mercy, to take charge of parish schools and for the more advanced education of young ladies. He preached before leaving Dublin in one of the churches a powerful and effective sermon on the American Missions. Accompanied by his servants, he sailed for America early in September by the *Persia*, arrived in New York September 15th, and the same afternoon departed for Pittsburg. Among the Sisters accompanying him were a cousin of Cardinal Wisemann and a niece of Cardinal Cullen, whom he had requested their Superior to select among the number. Dr. O'Connor was the first to introduce into this country the Sisters of Our Lady of Mercy, a body of holy women who have since done and are now doing such immense good in this country. On taking an informal census of religion in his new diocese, Bishop O'Connor reported therein thirty-three churches, some of which were unfinished, fourteen priests, and a Catholic population of about 25,000. There was also an orphan asylum, providing for twenty orphans. The Redemptorist Fathers and the Sisters of Charity he found already there.

The bishop now commenced, with characteristic energy, his laborious task; soon the fruits of his labors began to ripen and reproduce. On February 4th, 1844, he ordained Rev. Thomas McCullough, one of the students accompaning him from Maynooth, the first ordination which took place in the diocese of Pittsburg. St. Paul's was his cathedral and he was its active pastor. Rev. Joseph J. Dean was his assistant. The parish schools attached to this church he opened on April 4th. On June 14th, the congregation assembled on his call and made arrangements towards the erection of an episcopal residence, and this movement provided a suitable residence for the bishop and the priests of the Cathedral.

On June 16th, he assembled the diocesan synod, and legislation was enacted for the government of the diocese. And on the 30th of the same month the Chapel of the Nativity was opened for the Catholic colored people of Pittsburg, the first movement of Dr. O'Connor which disclosed his charitable zeal for the welfare of the colored race, which was so beautifully again illustrated by his missionary labors afterwards among them in Baltimore, when he had become a member of the Society of Jesus. Besides St. Pauls' Female Academy, under the care of the Sisters of Charity, and the orphan asylum under their charge, Sunday schools and total abstinence societies were established in almost every church of the diocese, and a circulating library formed at St. Paul's. The Sisters of Mercy opened their academy for young ladies, in September, and at the same time a school for boys, under the principal charge of Rev. J. Mullen, afterwards bishop of Erie. The publication of *The Catholic* was commenced in February of this same year, 1845, and St. Michael's Ecclesiastical Seminary for the training of young priests of the diocese was founded. A small building for this purpose was leased, at the corner of Smithfield Street and Virgin Alley, with Rev. Richard H. Wilson, D. D., as principal and professor, and a limited number of students. Even then the Bishop collected funds towards the erection of a seminary building on a lot attached to the Cathedral, but this had to be deferred; the transfer of the Seminary to Birmingham took place in 1847. Such is a brief and scanty outline, a portion only, of the episcopal labors and results of a single year.

Bishop O'Connor made so thorough an examination into the religious condition of his diocese, of the places, however remote and before unknown, where there were Catholics without the consolations of their religion, and of the needs of the diocese, that he was deeply impressed with the want of priests. He determined to appeal to the Catholic countries

of Europe for priests, for when he saw how much had been done for the Church in America by the English Jesuits, by the French refugees from the Revolution, and by clergymen from Germany, Ireland, and from almost every country, he relied upon the universality of the Church, to continue the supply. He welcomed all alike. He never weakened or dishonored the character of the Catholic episcopate or priesthood, by recognizing any preference of nationality in the Catholic Church, and although, as an individual, he was devoted to his kindred and native land, he felt and acted that he had but one country and one Church. With such sentiments he accordingly set out for Rome and other countries, July 23d, 1845, appointing Very Rev. J. A. Stellinger as his vicar-general and administrator. He returned to Pittsburg, December 13th, bringing with him four Presentation Brothers from Cork, who were to found a house of their institute and take charge of the boys' schools. His organization of the diocese was business-like and thorough. He made the episcopal visitations of his diocese, which ever after constituted a characteristic feature of his administration. So thorough was his work in this first visitation, that it consumed the time at his command from its commencement, in July, 1846, till the following summer. His custom of reducing to writing the details of his investigations, of which we have examples in his own handwriting, was an excellent one, for it gave him, and now gives to history, the periodical census of his diocese. The visitation extended throughout the present dioceses of Pittsburg and Erie. Besides two new churches dedicated this year, and an advance of the Catholic population to 30,000, he introduced into his diocese, and into our country for the first time, the Order of St. Benedict from Bavaria, a colony of which was settled at St. Vincent's, Westmoreland County, October 24th, 1846.

In January, 1847, the Mercy Hospital, a favorite work of

Bishop O'Connor, was opened in a temporary building, but in August he contracted for the erection of the present spacious building. Good business management and enterprise were among his qualifications. Needing ground for several institutions, he purchased a large farm on the side and top of the hill south of Birmingham, now known as Mt. Oliver, for which he paid $16,000. He sold building lots, which yielded about $100,000, and the residence was subsequently assessed at $162,000. St. Michael's Church, the Franciscan Convent, and the Passsionist Monastery now crown the hill. St. Michael's Seminary was also located there. During this year a colony of the Brothers of the Third Order of St. Francis were procured by him, from Clifton and Round Stone in the Archdiocese of Tuam, Ireland. Also it was at this time that the foundation of St. Paul's Cathedral was injured by reducing the grade of the streets on Grant's Hill; the Bishop was forced to appeal to the courts for redress against the damage; a recovery in the first court gave him $4000, which, on appeal to the Supreme Court was confirmed in 1851. Four new churches were dedicated in 1847, five were erected in 1848, and one in 1849, besides two churches enlarged. In 1848 the Catholic population of Allegheny City was greatly increased, St. Peter's parish and church were then commenced, St. Mary's Cemetery was purchased and consecrated, and the Franciscan Brothers from Loretto founded one of their houses in Pittsburg and took charge of St. Paul's School.

In 1850, besides two new churches built, the great work of a new cathedral was commenced, and the subscription list was headed by the Bishop with $1000. Before the time for removing the old cathedral had arrived, it was prematurely destroyed by fire, while the Bishop was absent, thus involving a great loss. He determined to proceed with the new cathedral, the subscription for which had reached $30,000. This

now became his chief and most pressing labor. The foundations were built, and on Trinity Sunday, July 15th, 1851, the corner stone was laid by him with great solemnity.

The Know-Nothing excitement retarded his work and embarrassed his resources. The notorious street speaker, Joe Barker, was then in Pittsburg, and by his silly and absurd harangues turned the tide of public sentiment against Catholics. The cholera visited the city. The Bishop's character was tried by disasters, but he was grand in adversity, and he met the impending troubles with calm dignity and courage. He would not allow his great desire to proceed with his Cathedral to embarrass him or his people; he closed his Seminary in June, and sent his ecclesiastical students to other institutions, devoted his energies to providing churches in the localities where they were most needed, and dedicated five new churches in 1851. It was five years before his Seminary was re-opened. The basement of the new cathedral was opened September 8th, 1852, for the accomodation of the congregation, who had been worshipping in the school rooms. In December of this year, this basement was the scene of the reception accorded by the Bishop in honor of Monsignor, afterwards Cardinal, Bedini, the Papal Nuncio to Brazil, then visiting the United States. The general odium which foreign infidels and refugees, making this country their home, had so unjustly cast upon his name, and the street preachings of the notorious Barker, called forth the most disgraceful conduct on the part of these people towards this distinguished representative of the Papal Court, and towards Bishop O'Connor and his clergy, and indeed towards all Catholics. While preserving his usual calmness and courage, Bishop O'Connor acted with circumspection, and among his measures was an order to his priests for their own protection, that they should lay aside for the time everything in their dress that might point them out to be priests. The hand of God

fell heavily upon this wicked fanatic, Barker, for on August 2d, 1862, while returning from a political meeting which he had addressed, he was struck by a locomotive while walking on the rail-road track, and instantly killed. The anti-Catholic sentiment, enkindled by Know-Nothingism, and fanned by Barker and other evil ones, and by the foreign political and social refugees, was so great that Bishop O'Connor was unable to build his cathedral, as at first he intended, with cut-stone; the basement was completed and opened for divine service; but the superb structure he was now compelled to build of brick, with the intention of afterwards coating it with cement in imitation of stone; this latter intention has never yet been carried into effect.

Deeply observant of the progress of religious development and of the needs of the Church, Bishop O'Connor, observing especially the great increase of the Catholic population of his diocese, its geographical extent and the want of facilities in travelling, in order to make the episcopal visitations, proposed to the Fathers of the First Plenary Council of Baltimore, which assembled on May 9th, 1852, the division of his diocese, and the carving out therefrom of the new diocese of Erie. His advice and his cogent reasons advanced therefor convinced the Council, with whom his voice was most influential, and they recommended the change to be made by the Holy See. The Holy Father acceeded to the wishes of the Council, and issued his Bull, dated April 29th, 1855, dividing the see of Pittsburg into the sees of Pittsburg and Erie. The dividing line ran east and west along the northern boundaries of Cambria, Indiana, Armstrong, Butler, and Lawrence Counties, giving thirteen northern counties to the diocese of Erie, and fifteen to Pittsburg. The diocese of Pittsburg still contained three fourths of the population of the original diocese, and such was its state of organization, that it was the easier diocese to administer. It was due to Bishop O'Connor to leave him

Bishop of Pittsburg; so all thought except himself, for he chose the new and poorer diocese for his lot, and the Holy See, at his own request, transferred him to Erie, and appointed him its first Bishop. Rev. Josue M. Young, of the archdiocese of Cincinnati, was appointed Bishop of Pittsburg.

I have stated the condition of the diocese of Pittsburg at the time of its erection, and of Bishop O'Connor's appointment in 1843. As the fruits, in great part, of his zeal, energy, and good management, the diocese, at the time of its division in 1853, contained seventy-eight churches and four in course of erection, sixty-four priests, and a Catholic population of 50,000. But Bishop O'Connor did not covet the praises of men; his thoughts were directed to the new field of labor and hardship. His clergy and flock were opposed to his separation from Pittsburg; addresses poured in upon him from the clergy and the laity; he did not wait for the new Bishop to arrive, but appointing Very Rev. E. McMahon administrator of Pittsburg, he departed for Erie, October 14th. During his brief administration of the new diocese he began to lay the foundations of its future growth, two churches then building were completed, and two others commenced. The churches were increased from twenty-eight to thirty-two; the priests of the diocese from fourteen to sixteen, and the Catholic population from 12,000 to 13,000. The Benedictine Monastery at Frenchville, Clearfield County, was established. But the Bishop was soon recalled, in spite of his own wishes, to his old see of Pittsburg. The Papal Bull was dated February 20th, 1854.

Bishop O'Connor now returned to Pittsburg and addressed himself to the works of that diocese, especially to the building of his cathedral. Undaunted by the difficulties which he encountered, he succeeded in having it ready for consecration on June 24th, 1855, the consecrating prelate being the Most Rev. Francis Patrick Kenrick, Archbishop of Baltimore; the

Right Rev. Bishop Portier of Mobile celebrated the Mass, and Archbishop Hughes preached one of his great sermons. Besides these, there were present Bishops O'Connor of Pittsburg, Whelan of Wheeling, Henni of Milwaukee, O'Reilly of Hartford, Spalding of Louisville, Rappe of Cleveland, Neumann of Philadelphia, McGill of Richmond, Loughlin of Brooklyn, Amat of Monterey, Young of Erie, O'Regan of Chicago, Timon of Buffalo, and Carrell of Covington, a large number of priests, and an immense concourse of the laity. The architectural beauty, symmetry, and grandeur of this cathedral have been acknowledged by all. Its length is 220 feet, extreme width 140 feet, width in front 116 feet. The dome is a grand feature in the structure, and 272 feet in height. Had the building been erected of stone, as originally intended, and were the towers built, it would certainly not be with more than one or two superiors in this country. As it now stands, even without the towers, it is thought by many to be scarcely surpassed in architectural design and beauty. Its cost is estimated at not less than $300,000.

On October 14th, 1854, Bishop O'Connor, in obedience to the summons of the Holy Father, Pius IX., sailed for Rome, in order to take part in the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary. He left Father McMahon his administrator, attended to various business interests of his diocese in several parts of Europe, and arrived at Rome, a few days before the 8th of December, the Festival of the Immaculate Conception, on which the dogma was proclaimed. His sympathies and his faith were in full accord with this great event, his influence in promoting the definition is said to have been powerful, and it is stated that some changes in the wording of the decree were due to his learned suggestions. He returned to Pittsburg, January 24th, 1855. He procured, in this visit to Rome, the magnificent picture of the Crucifixion, painted expressly for his cathedral

by Gagliardi, in the style of Guido Reni, which hangs over the main altar, and is so greatly admired.

For several years past, Bishop O'Connor's health had declined to a degree that several times admonished him and his friends of his peril. Towards the close of the year 1856, he was advised to visit Europe for repose and relaxation, and accordingly departed, accompanied by Rev. T. A. Reynolds, and leaving Father E. McMahon his administrator. He visited Rome and other parts of Europe, Alexandria in Egypt, Malta, the Holy Land, Constantinople, England, and Ireland, and returned to Pittsburg, September 16th. I have before me a letter addressed to his old friends, the Presentation Sisters of Doneraile, August 24th, 1857, while he was at Dublin, in which he sends them many relics and sacred souvenirs of the Holy Land, a special Indulgence from the Pope, and other evidences of his friendship. His usual humor sparkles throughout the letter. He tells the sister, "I expect pay for them—in prayers—leaving the measure to your own sense of justice." But his health was not improved by his travels.

In 1857 the necessity for aid in his labors caused him to apply to Rome for a coadjutor. Accordingly the Holy See appointed Rev. John B. Byrne of St. Matthew's Church, Washington, D. C., his coadjutor, May 9th, 1857. This gentleman arrived at Pittsburg towards the end of August; an early day was fixed for his consecration, but now the Bulls of his appointment were returned to Rome, and he retired to Mt. St. Mary's College, where he died a few years afterwards. Rev. Edward Purcell, brother of Archbishop Purcell of Cincinnati, was next appointed, but he declined the appointment. Bishop O'Connor continued his labors unaided. His physician insisted upon his leaving home for rest, and recommended travel in a southern climate, such as Mexico and the West Indies. He accordingly departed for the South in October, 1857. But labor seemed easier than rest. His time was spent, and with

considerable success, in making collections for his Cathedral, his resources being more than ever impaired by the then prevailing financial panic. He returned to Pittsburg, April 22d, 1858, unrested and unrelieved. His labors continued; his health became worse every day; he was unable to make the visitation of his diocese, and was relieved from this labor by Bishop Young of Erie.

Bishop O'Connor's health continued to decline steadily; his labors were only diminished as actual physical inability deprived him of the power of performing them. He began to feel that the interests of religion would suffer from his inability to perform the duties of the episcopal office. So identified had he become with the progress and development of the Church in Western Pennsylvania; so many enterprises for its further advancement had been commenced and were still in his hands; so much had his heart become attached to his work and to his priests and people, that, although he had accepted the episcopate with the utmost reluctance, he felt now too much involved in its duties and associations to relinquish it and his great work without sorrow. The only consolation he had in such an affliction was the prospect of finding a religious home in the Society of Jesus, his first choice. He visited Rome again, in 1859, with these thoughts in his mind and weighing heavily on his heart, leaving on July 16th, and appointing his brother, Rev. James O'Connor, now Bishop of Omaha, as his administrator. He felt the force, then, of a sentiment he afterwards expressed in a sermon on the episcopal office: "It was the fear of failing to correspond to those high requirements of their state, that made even the saints tremble, when called to the episcopal office."

On his return he found the fine episcopal residence he had erected destroyed by fire. His people were prepared to build another at a cost of $16,000 and the plans were ready, but he objected to such an expense, preferring to occupy the

unburned part of the house; and it was with reluctance that he consented to have the front newly faced with brick.

Bishop O'Connor's resignation was accepted May 23d, 1860. The pain this step caused him was well but briefly expressed in a valedictory he published in *The Catholic*, June 18th, 1860. He appointed his brother the administrator of the diocese of Pittsburg. The clergy and laity of Pittsburg held meetings and forwarded to him most touching addresses, to which he replied in appropriate and most feeling terms. In losing his diocese he joined the Society of Jesus. He sailed for Europe, October 13th.

Some of the subjects upon which he lectured were the *Sogarth Aroon*, *Archbishop Kenrick and his work*, *Temporal power of the Popes*, the *Catholic and Protestant Editions of the Bible*, *Beauty and Truth*, *Algiers*, *Address to Pius IX.*, and many others. His sermons, at the dedication of churches and the consecration of bishops, were profound and eloquent. His various letters on the school question, which were published, when written, in the *Catholic* or other newspapers of the day, are unanswerable. He was a champion of the Catholic cause of freedom of education, and *pro rata* distribution of school funds.

Dr. O'Connor made a preparatory retreat at the Jesuit Novitiate in Frederick, Maryland, before sailing for Europe. He entered the Novitiate of the Society of Gorheim, Sigmaringen, December 22d, 1860. As a simple novice of the Society of Jesus, and as such associating with very young men, he was thorough, perfect, and humble in his obedience. By an arrangement with the rector at Gorheim, no one was to know his previous history, or that he had been a bishop. But he inadvertently betrayed the secret himself, by turning to the community at Mass, and saying *Pax Vobis*, *Peace be with you*, instead of *Dominus Vobiscum*. It is a singular and beautiful circumstance, too, that the tidings of his appointment as Bishop of Pittsburg were brought to the United States by a

carrier pigeon, emblem of peace, five weeks in advance of the steamer that brought the official notification. He was an example to his fellow-novices, whose young and pliable minds and characters found little difficulty in being moulded by the Institutes of St. Ignatius, when they saw the strong minded man take the utmost care in observing the minutest rules and customs of the novitiate. Having completed two years of novitiate, the Father-General of the Jesuits, by special dispensation, permitted him to make his solemn profession of the four vows at once, and this he did at Boston, December 23d, 1862, in the hands of Father Sopranis, the Visitor. At Boston College he taught theology. Next, as Socius to the Provincial, his learning and wisdom were invaluable; he held this office until his death. His residence was at Loyola College, Baltimore; his labors in that City were indefatigable. Among the colored people he was particularly zealous and successful; for them he purchased the church and organized the colored congregation of St. Francis Xavier. Such were his zeal and life-long humility, that he asked permission to devote himself to the religious instruction and salvation of the slaves of Cuba. His pulpit efforts were most effective, and his labors remarkable for one of his infirm health. He was frequently called upon to lecture and preach and give retreats, the last especially for the clergy in various parts of the country. Though his infirmities were increasing, he preached the Advent in Philadelphia, in 1870, and the following Lent in New Orleans. In such works he not only visited almost every part of the United States, but also Cuba and Canada. After his return from Havana, in 1871, he was about to go to Nova Scotia to give the retreat for the clergy, but his superiors sent him to London for medical advice. He returned in December, in company with Dr. Vaughan, now Bishop of Salford, and the missionaries of St. Joseph's College, who came to labor among the colored people of America. His

last appearance at any public religious ceremonial was in the sanctuary of St. Francis Xavier's Church, Baltimore, when the Josephist missionaries received the charge of the colored congregation.

His health was so infirm in the Spring of 1872 that he was sent to rest at Woodstock College. Here he spent the rest of his days. He was a beautiful and touching example of greatness and simplicity. He devoted all his thoughts to the sanctification and salvation of his soul. To one who asked him if he had much pain he answered, 'no, sir, I have not the honor of suffering any thing.' He said his last Mass on the feast of St. Michael, his patron. He asked the Father Rector to permit him to be taken to the refectory to say his *culpa* and perform some public penance for the scandal he had given. He was most thankful for the kindness he received from his brethrén, and sent his blessing to Pittsburg, its priests, and people. On October 12th, he received the last sacraments, and as he did so the dying man slipped from his chair to his knees. He suffered much, but he seemed to suffer nothing. He died most devoutly on October 18th, 1872. His remains repose with the deceased members of the Society of Jesus at Woodstock.

RIGHT REV. MICHAEL DOMENEC, D. D.,

Second Bishop of Pittsburg, Pa.

Michael Domenec was a native of Spain, where he was born in 1816, in the city of Ruez, near Tarragona. His parents were wealthy and of high social position. His father was of Moorish descent. He was sent at an early age to Madrid, where he made considerable advancement in his studies. But Spain was at that time, 1821, much distracted with the Carlist war, and young Domenec was compelled to accompany his family to France, as a place of retirement, at the age of fifteen. He continued his studies at a college in the southern part of France, and afterwards at Paris, at the Seminary of the Lazarists, soon afterwards joining their congregation. Here he met the Very Rev. John Timon, Visitor-General of the Lazarists in the United States, who was afterwards first bishop of Buffalo, and at his invitation and the designation of his superiors, he joined the American mission. He sailed with Father Timon from France on the 15th of October, 1837, and arrived at the Barrens in Missouri on February 10th, 1838. At the Barrens he continued his theological studies, and devoted a special portion of his time to the study of English, in which he afterwards became well versed and acquired some reputation as an orator. He was ordained in the priesthood, on June 30th, 1839. He soon became an efficient and useful member of the Congregation. He was sent with two other Lazarist Fathers to Cape Girardeau, where he erected a college of the Congregation. In 1842 he returned to the Seminary at the Barrens, and became a teacher of the young Lazarists preparing for the holy ministry. His

own zeal led him to seek the additional labors of the mission, and it was thus he labored zealously in missionary work in the wilds of Missouri for several years. In 1845, he was sent by his Superiors, in company with two other Lazarists, to Philadelphia, to take charge of the diocesan Seminary of St. Vincent's. Again desirous to be engaged in active work, as well as teaching in the Seminary, he labored zealously as pastor of the little Church of St. Stephens, at Nicetown, and afterwards of the Church of St. Vincent de Paul, at Germantown, which was erected by him. Such was the success with which he labored, either as professor and ecclesiastical teacher, or as a missionary, that he seemed always destined for some higher sphere of usefulness and labor. It could be no ordinary man that was deemed so worthy and competent to carry out the work of Bishop O'Connor; and when that eminent and able prelate resigned the episcopal office, in 1860, the bishops recommended Father Domenec as his successor, and at the Consistory held at Rome, September 28th, 1860, he was promoted to the vacant see of Pittsburg.

The Bishop elect repaired at once to Pittsburg, arriving there early in December, and on the 9th of that month was consecrated in the Cathedral of St. Paul, by the Most Rev. Francis Patrick Kenrick, Archbishop of Baltimore; Bishop Timon of Buffalo preached the consecration sermon. The new Bishop found his diocese in good order, well supplied with priests, churches, and institutions, and well equipped; it contained seventy-seven churches, eighty-six priests, thirty clerical students, four male and two female religious orders, one seminary, three male and two female religious institutions of learning, two orphan asylums, one hospital, and a Catholic population of over 50,000. His task might have been comparatively an easy one. The Cathedral debt might have been paid off, but the erection of the two splendid towers, while greatly improving the building, added much to that

debt during his absence at Rome. Energy and zeal characterized his administration, and in 1861 he dedicated two new churches and a third that had been enlarged. In 1862, he visited Rome at the invitation of Pope Pius IX., to be present at the canonization of the Japanese Martyrs. He thence repaired to Madrid, to discharge a delicate and perplexing duty confided to him by the Administration at Washington, viz., to present the views and wishes of the American government against the apprehended or possible recognition of the independence of the Confederate States by the Spanish crown, a mission to which he was recommended, and which he accepted at the request of Archbishop Hughes. He had several interviews with the queen and her ministers, and Archbishop Hughes said afterwards: "Bishop Domenec, of all those who had been sent by the Government of the United States to arrange these matters, is the only one who had ever really succeeded in his mission." He returned to Pittsburg September 16th.

Bishop Domenec's administration at home was not so successful. Several of the most tried and experienced priests in the diocese, whose services it was important to retain, were lost to it. Very Rev. E. McMahon, who had filled the important position of rector of the Cathedral, was relieved of that position, and Very Rev. John Hickey was appointed in his stead, and soon afterwards Rev. J. Mullen of Allegheny City succeeded Father McMahon as Vicar-General. The latter retired to Philadelphia, where he was immediately appointed pastor of one of the most important churches of that city. In the same year Very Rev. James O'Connor was relieved of the presidency of the Seminary, and Dr. Keogh was appointed. Dr. O'Connor retired to Philadelphia and received an honorable and important appointment there. In 1865 Dr. Keogh left the diocese for that of Philadelphia. Thus the diocese of Pittsburg lost three of its most valuable priests. In 1866 the

Franciscan Brothers retired from Pittsburg. The boys' school was placed in charge of the Sisters of Mercy. The Catholic Library and Reading Room, principally erected by the exertions of Father Mullen, was opened in 1865, and in this year the Sisters of St. Francis entered the diocese and soon afterwards opened a hospital. New churches were built and dedicated, and the financial plethora which followed the civil war seemed to favor religious as well as every other kind of enterprise; and yet such a state of things is not financially healthy, for the credit system and debt will accompany it, and in the end re-action follows.

Bishop Domenec again went to Rome, in 1867, to attend the canonization of other saints, and the celebration of the centenary of the martyrdom of Saints Peter and Paul. It was during his absence that the erection of the fine towers of the Cathedral was accomplished. He returned to Pittsburg, September 27th. The new parish of St. Agnes was this year carved out of the Cathedral Parish. The following year Bishop Domenec consecrated Dr. Mullen, then pastor of St. Peter's Church, Allegheny, as Bishop of Erie, and in 1869 appointed Very Rev. John Hickey, who was pastor of the Cathedral, to be Vicar-General. In this last year the new parish, that of St. Malachy, was carved out of the Cathedral parish. Considerable alterations were made on the Cathedral, and a new and grand organ was placed in it. Bishop O'Connor and Bishop Domenec were both opposed to contracting onerous or embarrassing debts, but the latter did not possess the firmness necessary to prevent it in others. In 1862, three new churches were built or enlarged; in 1863-4, ten new churches were built or enlarged in various parts of the diocese; in 1865, five new churches, and in 1866, eight new churches or enlargements were added; in 1868 the Cathedral towers were erected, and in 1869 five new churches were erected, besides seven churches enlarged. In 1870 six new

churches, and in 1871, ten new churches were erected. But the year 1873 surpassed all others in church-building, for eleven new ones were then dedicated.

During these years the Sisters of Charity opened a new convent at Altoona; a colony of French Ursulines established themselves at Pittsburg and opened a Young Ladies' Academy; and in 1872 the Little Sisters of the Poor arrived at Pittsburg and opened a home for the aged, and in the same year the Sisters of the Good Shepherd also came and opened a Magdalen Asylum. The Catholic Institute, a day college, was opened this year. In 1872, the erection of an episcopal and parochial residence was undertaken. It is ninety feet front by one hundred and ten feet deep. The expensive structure was said to have cost $92,000, but must have largely exceeded that sum, since the debt on it in 1880 was more than this sum. This work was overtaken by the panic of 1873, but it was nevertheless persevered with, and was completed and occupied in December, 1875. Bishop Domenec was adverse to incurring so heavy a debt, but he permitted other counsels than his own to prevail. In 1874 the Capuchin Fathers entered the diocese and have been doing a good work ever since. Expensive improvements were made in decorating the Cathedral with stained glass, in 1874 and 1876. From the commencement of the panic of 1873, church-building began to decrease, for in this year only three churches were built or enlarged, and in 1874, five, against eleven in the year 1872. The St. Pauls' Orphan Asylum had cost nearly $200,000; the Bishop had to appeal to the congregations of Pittsburg to pay this large sum, stating at the same time that he had directed its cost not to exceed $75,000. That embarrassments should have followed the highly stimulated enterprises of those several years preceding 1873 was to have been expected. The time of prosperity is the time for paying debts, not for contracting them. Bishop Domenec felt those embar-

rassments very much. While it was believed that he had not sanctioned the incurring of such obligations, it was felt that he had not exercised his authority to prevent them. The foundations for much of the trouble were laid during his several absences at Rome, for besides those already mentioned, he attended the Œcumenical Council of the Vatican in 1870. His instructions were not followed in his absence.

On November 8th, 1875, Bishop Domenec again went to Rome. The object of his visit was not known at the time. In January, 1876, the news arrived at Pittsburg of the division of the diocese, and the erection of the new see of Allegheny. This information was a surprise to the diocese; for, although a division had been thought and talked of, it was thought that the new see, when created, would be located at Altoona, and also that the long continuing panic would properly postpone the step much longer. The Papal Bulls, for both the division and the transfer of Bishop Domenec to the new see of Allegheny, bear date January 11th, 1876. The Bull for the appointment of Father Tuigg of Altoona to the Bishopric of Pittsburg is dated January 16th. This step was not well received in the diocese of Pittsburg, and indeed such was the complicated condition of the financial situation that a division without working some hardships could scarcely have been made. This fact was regarded by the opponents of the division as necessitating a long postponement of the division. The boundary line selected between the two dioceses complicated matters still more, since it left the churches and institutions which were most heavily in debt in the parent diocese, and all the educational institutions were left on the Allegheny side of the line, except the diocesan seminary, which could not long survive the division, and the Ursuline Academy. Bishop Domenec returned from Rome, and assisted, on March 19th, at the solemn consecration of Bishop Tuigg in the Cathedral of Pittsburg, and on the evening of the same day he him-

self was installed as Bishop of Allegheny at the Pro-Cathedral of St. Peter at Allegheny, in the presence of the same prelates, Archbishop Wood presiding and conducting both ceremonies.

In 1876, only one church was erected in the new diocese of Allegheny. In the same year Bishop Domenec withdrew his ecclesiastical students from the seminary at Pittsburg, which had to close its doors in December of that year. The settlement of the financial questions pending between Pittsburg and Allegheny was like the adjustment of a complicated partnership. No arrangement could be made on this side of the Atlantic, and both sides appealed to Rome. The Rev. J. Holland and Rev. F. Kittell were sent to Rome, in January 1877, in the interests of the diocese of Pittsburg, and Bishop Domenec went to Rome about the same time to represent his own side of the questions involved. The result was that Bishop Domenec resigned his see, and thereupon the judgment of Rome was that the diocese of Allegheny should be re-united to the diocese of Pittsburg, and that both should be governed by the Bishop of Pittsburg, both in spirituals and temporals, and that the temporalities should be united and treated as if they were both but one diocese, The official documents embodying this decision bear date August 3d, 1877, and Bishop Tuigg, in an official letter to the clergy and laity of the two dioceses, dated September 18th, 1877, accordingly assumed the administration of the diocese of Allegheny, and has governed both dioceses ever since.

By this decision or result Bishop Domenec was left a bishop without a diocese. It was currently rumored in this country, at the time, that an exalted position in the American Church had been offered him, and that he intended to return to the United States. It is thought that Bishop Domenec's health was seriously affected by the result of affairs at Rome. On the other hand, it is related that he went from Rome to Barcelona, in the fall of 1877, and spent several months

preaching in several churches of that City, twice a week, and many times oftener, before over-crowded audiences, attracted by his eloquence and great personal popularity. On the 30th of December, he left Barcelona to visit Reuz, his native city, which is about five miles from Tarragona, and to visit once more the scenes of his youth before his return to the United States. At Tarragona he was taken very suddenly ill; the Archbishop of Tarragona repeatedly urged him to accept his own residence, but he insisted upon going to and remaining at the House of Beneficence. Here he grew worse until his death; he received the last sacraments from the hands of the Archbishop with great devotion, and during the few days of his last illness he manifested a holy resignation to his sufferings and a perfect willingness to die. He expressed his gratitude to the Sisters of Charity who attended him, and to the Archbishop of Tarragona, for his kindness in offering him his residence, and to the entreaties of the latter, that he would accept his offer, the dying Prelate uttered his last words, "A thousand thanks, Sir. You know my mission is not to incommode anybody." His disease was putrid pneumonia, from which he finally became unconscious and died, January 7th, 1878.

Bishop Domenec was only sixty-two years old at his death, and had before this been in the most robust health. He was a stranger to fatigue; he was never so well pleased as when hard at work, and he was unsurpassed in his zeal for promoting religion by the erection of churches, and for the cause of education by the establishment of schools. On the 8th of December, 1873, he dedicated his diocese to the Sacred Heart of Jesus, with solemn ceremonies. He built a new church and dedicated it to the Sacred Heart. His errors were the result of kind-heartedness and charity, for there was nothing he so much shrank from, as saying or doing anything to give pain to another. This amiable quality dominated any quality of firm-

ness he may have possessed. His judgment was not so much at fault, for he was oppossed to excessive debts, and he did not seem to be able to struggle successfully with financial trouble. This may have caused him to yield too much to others. He was a constant preacher, either in Spanish in his native country, or in English in the United States; and though he was not eminent for his eloquence as an English speaker, he loved the pulpit. He was an enthusiastic and successful advocate of temperance. He was buried at Tarragona, in the Cloister of the Cathedral, back of the Chapel of Our Lady de la Guia. His funeral was grand; was conducted by the Archbishop of Tarragona, attended by a long line of clergy; by a committee of the Councils, headed by the Mayor; by the civil and military officers of the province; by many distinguished officials and individuals, and by the population of the City, all headed in divisions by the military bands of music from the garrison.

RIGHT REV. JOHN McMULLEN, D. D.,

First Bishop of Davenport, Iowa.

John McMullen was the son of James McMullen and Alice Fitzsimmons, was born at Ballinahinch, County Down, in the North of Ireland, on March 8th, 1832. His parents sailed on the *Princess Charlotte* for Quebec, Canada, March 13th, 1833, accompanied by their four daughters, two sons, and a servant, John being then only a year old. Another son, Bernard, was born to those good parents on the ocean, on March 22d. They were also accompanied by Mr. McMullen's father, Bernard McMullen, and by Mrs. McMullen's brother James. John was the eighth of twelve children. Mr. McMullen purchased a farm in the township of Halifax, Province of Quebec, but finding the climate too cold, he sold his farm in 1836, moved with all his family, and bought a farm near Prescott, Province of Ontario. On a cold night in January, 1837, the house with most of its contents, including wearing apparel, was consumed by fire. The family again moved, purchased a farm near Ogdensburg, New York, where young John imbibed an intense love of country life and the beauties of nature. His father was not alone solicitous for their temporal maintenance, but for the spiritual needs of his family, and went to New York to ask a pastor for Ogdensburg, from Bishop Hughes, and succeeded in his mission to the great joy of his own and other Catholic families there. Here John's character and education were formed in the mould of Catholic example, and robust work, and adventure. In June, 1843, the McMullens again moved, and went to Lockport, Illinois, but abandoned their intention of settling there, in

consequence of attacks of fever and ague, by which John and two other children were attacked, and now they settled permanently in Chicago, in March, 1844. While at Lockport, John and one of his brothers, on Christmas Eve, 1843, walked five miles to Joliet to hear Midnight Mass, and returned in good time to their home.

In Chicago the life of the family was exemplarily Catholic, and in the Church not a parish to be organized, not a religious community to be provided for, that these good parents did not lend a helping hand, with worldly goods and energetic aid. At first the want of Catholic schools was felt, the only school of any kind being that kept by "old Mrs. Barney," at the corner of what is now Fifth Avenue and Madison Street. But in 1845 Bishop Quarter opened a day-school in connection with his new University of St. Mary of the Lake, and here, under the eye of the Bishop, young John McMullen was trained almost from the beginning for the Church. He was selected to serve Mass at old St. Mary's, and here he made his First Communion and was confirmed. He soon advanced to the end of the studies of the day-school, and entered St. Mary's of the Lake as a boarder. Here he held the first place in class, and in the college games and recreations. Athletic exercises he had to avoid to a great extent, owing to an injury he received in his arm from the bursting of his gun, while hunting ducks on the banks of the creek now known as Chicago River. He always told his companions that he believed it was the Blessed Virgin's prayers that saved his life. At his graduating commencement his oration elicited unusual applause, and yet with characteristic purpose he was seen an hour afterwards, at the rear of the College, splitting wood, just for exercise. One of his college amusements consisted in editing a college journal, and contributing largely to the *Western Tablet* and other Catholic journals.

Young McMullen, after graduation, manifested an earnest

desire to enter the priesthood, and he was unhesitatingly received on his good record into the Seminary of St. Mary of the Lake. Here his deportment was devout and edifying. His application to philosophical and theological studies was so close, that his eye-sight and his general health failed. Bishop Vandevelde's return from Rome, in 1853, was just in time to save so promising a candidate, and he sent young McMullen with his good and studious friend, now the Rev. Dr. McGovern, to the Roman Propaganda. It is worthy of remark that Father Quarter, although he knew that both his boys, as he called them, had been supplied with ample means for a cabin passage, recommended them, for their health, and as an act of self-denial and preparation for the priesthood, to go as steerage passengers, which "the boys" promptly consented to do, and in this way they sailed on the "*Constitution*," September 3d, enjoyed the passage amazingly, and found ample time for prayer, for many acts of good example to their fellow-passengers, and of charity to the sick. Arriving at Liverpool on September 22d, young McMullen visited Dublin, and called on Archbishop, afterwards Cardinal, Cullen, and Maynooth College, and was received everywhere most cordially, for he bore with him the most flattering letters of introduction. He visited his birth place to procure the required certificate of his baptism, and thence journeyed to Rome, bearing additional letters from Dr. Cullen. His journey from London to Rome was full of amusing, startling, and even grave incidents, including his arrest by the *gens d' armes* twice; once on suspicion of complicity in a plot to assassinate Louis Napoleon; and again because he had to delay a noisy boot-black in his fee for blacking his shoes on the street, all his money being in his money belt, except a dime, which he finally, after much commotion, discovered in his watch-pocket; he was also struck down by a severe but short illness, and had many other incidents of the voyage to relate. In a Paris church

he took possession of a chair, forgetting that he had given his last dime to the boot-black, and found he could not pay the sou demanded; he quietly changed his sitting posture to a kneeling one in another part of the church, where the floor at least was free, and devoutly finished his attendance at Mass. Whenever he related this incident, he declared that if he ever had the control of a church, he would never allow a seat to depend upon payment of money.

On October 15th, he entered Rome; he could not repress his joy at first beholding the dome of St. Peter's. At the Propaganda he was refused admission because Bishop Vandevelde had only engaged a place for one student and that was Mr. McGovern; he immediately replied: "All right, but when I left Chicago James McGovern was placed in my charge and I promised never to leave him; we will both return to America." "No, no!" exclaimed Cardinal Franzoni, "I cannot permit that; though the Council has refused, I will take the responsibility of receiving both of you." Few students in this famed university ever corresponded more ardently and loyally with every work of study and prayer. He reviewed his philosophy, metaphysics, and ethics, and made the whole course with distinguished success. Not only was his fine character developed by college life, but still more, his characteristic virtues and manhood illustrated and elevated the conception of a student's life in the Propaganda. It was during his College course that the memorable incident occurred at "Saint Agnes without the walls," which is commemorated in a fresco to be seen by all who visit this interesting Church. On April 12th, 1855, the Holy Father and Cardinals, the archbishops and bishops from different parts of the world, who had come to assist at the proclamation of the dogma of the Immaculate Conception and had tarried in the Eternal City owing to important questions concerning their dioceses, the members of the Papal Household, commanding General of the

French Army of occupation, the General of the Austrian troops in the Italian provinces, the students of the Propaganda and their superiors, the Noble Guard, and several of the Roman Nobility, were precipitated by the falling of the floor into a deep cellar, when the Holy Father exclaimed, in the midst of the horrible descent and a sense of its awful possibilities, "Immaculate Mother, pray for us!" Young McMullen and young McGovern were among the students in this perilous descent, and the former was one of those standing on the edge of the floor that gave way, and in such a manner as to be able to extricate himself almost immediately. In the midst of the confusion of groans and cries, dust and darkness, his voice was heard calling, "James! James!" and receiving at last an answer to his call, he applied every muscle of his body to removing those who were piled, irrespective of rank or condition, one above another, over his young friend, James McGovern. In this way he rescued several from what seemed immediate danger, as not one of them could stir. At last he dragged forth his friend "James" from the mass of sufferers, and that, too, without any serious injury. The next day a card was sent to the Propaganda "for Mr. John McMullen of Chicago," who was elaborately thanked for the rescue of a nobleman of distinguished rank, with a request that he would accept the accompanying purse of gold, which would have been a fortune to the young student. It was well known that, after rescuing his friend, he continued his generous work of rescuing others, and saved many from prolonged torture or loss of limb. His only answer to the nobleman was, "I do not deserve any thanks, much less a reward. I was looking for a friend of mine, and as your excellency was on top of him I pulled you out to get at him." The portraits of young McMullen and his friend James are still easily recognized, by their friends, in the fresco of St. Agnes.

Having made an honorable career at the Propaganda, Mr.

McMullen was ordained priest, with six others of his class, by Monsignor Ligi Brussi, in his private chapel, on June 20th, 1858. While returning to the Propaganda from the chapel, he made this characteristic remark;—"I thought I should feel like quite another person after ordination, but I am still the same John McMullen." After standing a brilliant examination in theology, he received the degree of Doctor of Divinity, and on August 3d he left Rome for Chicago, where he was cordially welcomed by Bishop Duggan and many old friends and admirers. He resided with the Bishop, assisted in parochial work at St. Mary's Cathedral, where he preached his first sermon to the delight and instruction of all, many of whom had heard his fine graduation oration at St. Mary's of the Lake. He was soon a favorite with all, especially with the bishop, and was called his *shadow*. He was soon appointed pastor of the large parish of St. Louis, where he renovated the church and nearly doubled the congregation. He also organized new missions and built new churches at Sycamore, Lodi, De Kalb, and Dunton, scenes of his zeal, where he had four churches going on at once. At those missions he officiated as often as his duties at Chicago would permit, and on one occasion, after having been thrown from his wagon in a snow storm, walked nine miles, arriving Sunday morning at 2 o'clock, in a fainting condition, continued his fast, though exhausted, and gave the people mass in the morning, and performed every missionary duty, as though nothing had occurred.

In February, 1861, Dr. McMullen was appointed president of the University of St. Mary of the Lake; the scene of his youthful triumphs now becoming more than ever the theatre of his successful administration. In addition to his onerous duties, he taught a class of ten in metaphysics, and one of thirty in Universal History. He also continued his missionary work with unabated labor and zeal. He filled every and any chair in College, whenever the regular teacher was ill, or un-

able to attend, and in several, indeed many cases, he taught worthy aspirants to the priesthood gratis, and provided for them. He conceived the idea of making the Institution a true university, and the centre of secular and ecclesiastical education in the Northwest. His sick calls were promptly and tenderly paid, the prisons were among his favorite places of attendance, and wherever a patient, in or out of hospital, was ill with small pox, he attended him, for at Rome he had passed through this loathsome disease himself. He was the founder of the Convent of the Good Shepherd, in 1859, renting a house on Piece Street, near Boston Avenue, and placing in it three Sisters of the Good Shepherd, whom he brought from St. Louis, who commenced their work of mercy with seven women pardoned out of Bridewell. In 1860 he transferred them to another house he rented in Franklin Street, near Van Buren, aud the penitents were increased to thirty. Still later the present site on Market and Hill Streets was procured, and a Convent was partly built, when it was destroyed by fire; another arose in its place, and this was burned in the great fire of 1871, to be replaced by still a third. Dr. McMullen's original work for this noble institution was commenced on three hundred dollars, which he borrowed from his brother James. His good mother was a constant friend and visitor to the institution, and never left the Sisters with an empty larder.

While president of St. Mary's of the Lake, he proposed the erection of new and much needed buildings, and in July, 1863, he laid the corner stone of the new St. Mary's of the Lake, and the south wing was ready for occupancy in January, 1864. In 1863 Dr. McMullen definitely organized the University in all its departments, placing the ecclesiastical under his old friend Dr. McGovern, who had returned from the Propaganda, the legal under Judge Booth, president of the Chicago Law College, and the medical under Dr. David Brainard, president of the Rush Medical College, while the collegiate course was

under the charge of an able staff of professors. On February 2d, 1864, the University was thoroughly equipped and formally opened with appropriate ceremonies, and in the presence of a large clerical and lay assemblage, all present expressing unbounded approbation and delight. In accomplishing all this, he had been compelled to contract a considerable floating debt, which hampered, but did not discourage him. He devoted every cent of his personal income to this work, denying himself all comforts and necessities, and even car fare, that he might provide for the college and its inmates, the latter not unfrequently receiving from him clothing, which he denied to himself. Among his professors were Rev. Dr. Butler and Rev. Dr. Feehan, the present Archbishop of Chicago, then fresh from Louvain. Dr. McMullen attended to every detail of administration and provision, and no need went unanticipated or unprovided for. Any teacher, in case of sickness, might be certain that his class would have an able teacher to fill the gap, and the president was not unfrequently seen teaching a class of arithmetic or spelling. He did not forget his old college journal, of which as a boy he was editor, and this he now elevated to be a Monthly, and, singular to relate, it was at that time the only Catholic Magazine conducted in the United States, all the others having gone under. It was ably conducted as long as it lasted, and did much good solid work till others were revived or commenced, and Dr. McMullen did not allow a debt to go unpaid, even to its contributors, who are so often unjustly treated as volunteers.

While thus building up the University to greater usefulness, in January, 1866, the *fiat* came from the ecclesiastical authority of the diocese, as suddenly as a clap of thunder from a cloudless sky, by which this noble institution was closed. The president and professors, though stunned by the blow, yet ever obedient to authority, gave place to a community of Sisters with their orphans. It was generally supposed at first that

financial difficulties had obliged the Trustees to close the University, until the ecclesiastical department, which had been continued under the title of "The Seminary of St. Mary's of the Lake," having shared its fate, the University books showed it to be the creditor of the diocese for about $4,000, while its charter, so generous in its provisions and privileges, seemed to have counted as nothing in this unexpected movement in ecclesiastical circles. Unexpected as was this blow, Dr. McMullen and all his professsors submitted without a word, leaving St. Mary's of the Lake and its University and Seminary, as ships are left in mid-sea, struck suddenly and fatally by some hidden reef. But to the soul of Dr. McMullen, of all others, however connected with the University, this was a blow from which, as events proved, he never recovered. It was not a personal disappointment; his large mind and heart felt only the loss to religion and education.

On the closing of the University, Dr. McMullen made his home with Very Rev. Denis Dunne, Vicar-General, at St. Patrick's, where he made himself most useful in preaching and in parochial work, and very soon began his former laborious and energetic work of organizing parishes. The congregation of St. Paul was thus established by him, for which he purchased St. Francis' Church from the German Catholics. This parish ceased after the great fire of 1871. At St. Patrick's he delivered on Sunday evenings a course of dogmatic sermons of remarkable power and eloquence, which attracted clergymen and laymen from distant parts. In October, 1866, he attended the Plenary Council of Baltimore, as one of the Bishop's theologians; and here, as everywhere, he was admired for his learning, enterprise, and good judgment.

The public acts of Bishop Duggan, of which the sudden closing of the University was a leading instance, indicated clearly that his mind was impaired, and successive evidences of mental derangement followed. He had in his sufferings

the sympathy of every priest in his diocese. His physician diagnosed his case as a spinal disease which might lead either to paralysis, or insanity, or both. It was unconsciously that he struck down the best interests of his diocese. He was advised now that he was in a state of health that needed rest and travel, and decided on going to Italy and the East, where his favorite studies could be pursued. Vested personally with the title of most of the properties of the diocese, he gave a power of attorney over all this to a young and inexperienced clergyman, whose authority was independent of the Vicar-General. This act and its results did not better the situation. He had intimated that, while abroad, he might tender his resignation to the Holy See. The Very Rev. Denis Dunne, Vicar-General, Rev. Dr. McMullen, President of the Ecclesiastical Seminary, Rev. Joseph P. Roles, Rector of the Cathedral and Rev. Dr. James J. McGovern, the four priests of the diocese whose guidance was looked to, addressed a letter to the Prefect of the Propaganda and advised the acceptance of Bishop Duggan's resignation if tendered. The Prefect of the Propaganda by letter requested Dr. Dunne to forward specific reasons for this advice, which were sent forward. But in the meantime Bishop Duggan's health apparently improved, and he abandoned his intention of resigning. He was absent from Rome when he heard of the action of his priests, and the excitement this caused him indicated renewal of his mental disease. The Metropolitan, Archbishop Kenrick of St. Louis, being in Rome, was consulted, and his opinion sustained in general Bishop Duggan. The Archbishop was commissioned to investigate the matter on the spot. Accordingly, after his return from Rome, he repaired to Chicago and summoned a number of the clergy to give testimony for or against the specific reasons assigned for the acceptance of Bishop Duggan's resignation, if tendered. Father Roles was the only one of the four priests who signed the letter, in the

City, the other three being absent on their vacations, as it was in the middle of the heated term. He telegraphed to the others, and Doctors Dunne and McMullen returned to Chicago and presented themselves to the Archbishop as ready to testify. They were informed that the commission was closed, and a report favorable to Bishop Duggan had been sent to Rome. The Archbishop advised Bishop Duggan, who had returned home, to forbearance towards the priests who had written to Rome; the differences between the Bishop and his priests were amiably adjusted; they, on their part, tendered their resignations of the positions they held, and the Bishop adopted the course of forbearance. His health seemed much improved, and all indications pointed to peace and good will. The four clergymen named above offered to accept any positions the Bishop might tender them. But, unfortunately, some ill-advised person published in a prominent Chicago paper an article very disrespectful to the Bishop. This *faux pas* unsettled his reason again. His anger was great; he began to withdraw faculties from the four priests who had written to Rome, notified them that "their services were no longer needed in the diocese," and published the letter written by Archbishop Kenrick to Rome. An appeal to Rome on the part of the clergy followed, and Dr. McMullen was chosen by them to go to Rome in their behalf, and to insist on the resignation of the Bishop. His reception at Rome was not encouraging. His conduct in this trying ordeal gained for him the respect and admiration of the Roman authorities. "His perseverance, his spirit of absolute obedience, his unflinching confidence, not only in the justice of his cause, but in the justice of Rome and the Vicar of Christ, were put to a test which would have crushed a weaker man even if as honest. The unchanging urbanity with which he awaited decisions, and accepted not only decisions, but advice, from his old superiors, was something wonderful. For

such a man there were no humiliations, because he out-stripped them by his self-abnegation." On going to Rome, he announced his readiness to abide by its decision, and to accept any position assigned him in any part of the world. His mission was unsuccessful. But the Sacred Congregation advised Dr. Duggan to restore their faculties to the four priests signing the letter referred to, and to assign to them places in the diocese. Vicar-General Dunne was relieved of his pastorate of St. Patrick's, but did not live long enough to receive another appointment. His death, accelerated by his misfortunes, greatly affected Bishop Duggan, who was attached to him, though he punished him. Father Roles, who had been pastor of the Cathedral, was sent to Rock Island, Dr. McGovern to Fulton, and Dr. McMullen to Wilmington, all three obscure places. The increase of the Bishop's malady resulted in his friends sending him to St. Vincent's Infirmary at St. Louis, the withdrawal of his jurisdiction, and the appointment of Bishop Foley as administrator of the diocese.

On the return of Dr. McMullen from Rome, in the Spring of 1869, he was assigned to the pastoral charge of the church at Wilmington, Illinois, a country mission, which, while it would have well suited a young priest, was not uncongenial to the noble and expanded mind and soul, who now found the most ample opportunities of doing good, and for gatifying his boyhood love of the country. Here he inspired all with his energy and zeal. He enlarged the church, placed a bell of over two thousand pounds in the belfry, and erected a pastoral residence. He also built a new church at Braidwood, of which mission he had charge. At the end he left all his works paid for and a thousand dollars to the credit of his successor.

On November 29th, 1870, Bishop Foley recalled Dr. McMullen to the Cathedral of the Holy Name, of which he became the beloved pastor, to the inexpressible joy of the people

and accord of the clergy. This Prelate experienced great relief amid the trying ordeal of his position, in having so true a man near him, in so important a place. Dr. McMullen, in his characteristically energetic yet quiet manner, renovated and decorated that fine temple; but it was only for the devouring flames, for the scaffolding was still around the spire when the fire of October, 1871, swept all away. His first care at the breaking out of the conflagration was to save the Sisters and Orphans from the burning convents near by, and this was all he saved, except a small picture of the Madonna of the Propaganda, for which he had a great devotion. Scarcely had the flames subsided, when Dr. McMullen, with other good priests of the city, went forth to collect funds for the relief of the afflicted Church of Chicago. While thus engaged at Halifax, he received the tidings of his father's death, his mother having died several years before. Dr. McMullen was a model son, for to his good parents he was, throughout his busy career, a tender and affectionate child. He bore the privations and hardships of the situation with heroic self-denial. He erected a hasty board structure, "a shanty cathedral," and lived in a room attached, boards loosely joined together alone protecting him from the outer weather, and spent the first winter destitute of every comfort and without many of the necessities of life. He, with the Bishop, was the chief factor in rebuilding the Cathedral, every stone and timber of which he had seen put together. At the end of the spiritual retreat of the clergy, in 1878, Bishop Foley announced to the assembled clergy the appointment of Dr. McMullen as Vicar-General, an announcement which was received with general satisfaction, a sign of renewed activity, which gave an impetus to all diocesan works. Preparations were making for a new episcopal and parish residence, when the illness and death of Bishop Foley for the moment paralyzed all. Dr. McMullen tenderly attended the dying Prelate and left nothing undone

that loyalty, affection, and Christian zeal could suggest for his comfort and consolation. He asked the blessing and forgiveness of the Bishop for the clergy, and for himself, when the dying Prelate answered, "you have been my consolation."

At Bishop Foley's request Dr. McMullen was appointed administrator of the widowed diocese. In this responsible position his talents for administration were exhibited to the fullest extent, and confidence was universally inspired. He pushed forward the work on the Cathedral Parish-School, until it was ready for the admission of pupils, and he urged all pastors to do the same in their respective parishes. No sooner were the parish schools restored, than he announced in the most uncompromising manner the paramount duty of parents in the religious and Catholic education of their children. The consequence was that the Academy of the Sacred Heart and the parish schools were soon filled with pupils. On December 17th, 1878, Dr. McMullen delivered an eloquent eulogy on his old school-mate, Col. James A. Mulligan, before the Chicago Historical Society, and it was before this same Society, that, on September 18th, 1883, Mr. William J. Onahan delivered a similar address on the life, character, and services of Dr. McMullen, showing how his life was associated with public history. His devotional life was admirable; at Mass he was most intent and devout, and his voice at High Mass never lost the Gregorian intonation it had caught at Rome. The Gregorian chant, on the modern adaptation, Cæcilian, was the only music he wished to hear in church. He disapproved of Catholics taking part in the music of Protestant choirs, and to one who consulted him on this point, he answered: "It is the one grain of incense." In 1880, he delivered the diocese, united in its clergy and laity, and flourishing in its finances, into the hands of its new Archbishop, Dr. Feehan. His ability as an executive and administrative ruler in the Church was universally acknowledged.

Dr. McMullen was elevated to the episcopal office by Pope Leo XIII. in 1881. To no one was the appointment a surprise but to himself, so much so, that the telegram announcing his appointment was not even accepted by him, and this occurred in a singular manner. As the Doctor was accustomed to answer the night bell for sick calls, he, on this occasion, went as usual to answer it about 3 o'clock on this stormy night; the reporter charged to bring the news called out the name of "Davenport." The Doctor thoughtfully repeated "Davenport," and answered, "there is no such person in this parish." "It is a city, sir, and you are the bishop of it," called out the reporter. "Very well then," said the Doctor, "you can go home." He did not even see in the newspapers the first account of his appointment, for he did not have time to read them. After having organized so many parishes, and greatly assisted in re-organizing the diocese of Chicago, and grown gray in the service, it seemed no attractive work for him to undertake, as it were, not only to organize, but to create a new diocese. Humanly speaking he had every motive for declining the appointment, but his high sense of duty alone induced him to accept the task. The mitre found him a very poor man, for he had given every cent to the Church and to the poor. Bishop Foley used to say: "I have never found Dr. McMullen with five cents in his pocket." His clothes, except those on his back, he gave to the poor. It was with difficulty that he was prevailed upon to let a second suit of clothes be made for him before his consecration, and this, to the consternation of the housekeeper, disappeared before the ceremony, for the Doctor gave them, by force and by stealth, to a needy priest from the country. Another second suit was provided for him, but it was not entrusted to the keeping of its owner. So poor was he, that his entire episcopal outfit had to be supplied by his friends.

He was consecrated first bishop of Davenport on July 25th, 1881, by the Most Rev. Archbishop Feehan of Chicago. So great was the concourse of prelates, priests, and people that desired to attend the consecration, that, at their request, the day was fixed for an Apostle's feast, instead of Sunday, and the enormous attendance was evidence of the appreciation in which the new bishop was held. When he came before the people with mitre and crozier, they wept aloud as he gave them his blessing. And yet he was asked for other blessings, so that he spent several days in saying his last Masses at religious houses, and in visiting dying penitents. His reception at Davenport was extraordinary and exceptional, both in respect to the immense numbers of all creeds and parties, ages and conditions, that turned out, and to the unbounded enthusiasm which was manifested. His installation occurred at St. Margaret's Church, which was then his cathedral. The new Bishop's eloquence arose equal to the occasion. Never had he been more sublimely moved, and never had he exalted others more above the level of small considerations, of mortal interests, and issues.

His diocese was large, three hundred miles in length and ninety in breadth. He spent a short time in studying the situation, the resources, the needs of his diocese, in planning for the extension of the Church, for the organization of new missions, the founding of institutions for higher education, and the increase of ecclesiastical laborers. There was another great work, this was to infuse the hearts of his people and clergy with the highest sentiments of religion, with a burning zeal, and a united loyalty to the Church. All these were the work of the remainder of his life. He soon began a laborious visitation of his diocese. Not a city, town, or station, however inconsiderable or remote, escaped his vigilant and paternal eye. No inconvenience detained, no obstacle thwarted him. Every hardship, fatigue, and exertion, was encountered and

overcome. Very often, to visit some village off the railway-route, he took freight trains and even hand cars, and then long rides in crazy vehicles over rough roads, and long walks through rain and storm. He inquired where Catholics lived, and when told that at some remote point there was only one family, he said, "If there is one family, there are two, or three, or four, I will go." On reaching the designated spot, he sought out and found, as he expected, several Catholic families, and these he summoned by herald and messenger. He was particularly anxious to get at all "*who ought to be Catholics,*" a numerous and anomalous class, and these he converted into *what they ought to be.* Thus he changed many a cabin to a temporary chapel, and scattered Catholics into a congregation. Crucifixes were brought out of closets, and old vestments from bureau drawers, the custom of morning and evening prayers introduced, and the Holy Mass offered for the sanctification of all. Children were baptized, the more advanced were confessed, instructed for First Communion and Confirmation, and the sacraments administered. Thus, from one place to another, he journeyed with apostolic zeal and labor, promising those he left to return again, and summoning those before him to come together in the Lord. Some estimate may be formed of his labors, and of his wonderful success, from the fact that, in the first year, thirteen thousand souls had received confirmation at his hands. With all this, his visitation over this vast area and to so many different points was accomplished with incredible speed. The diocese was organized, the plans for a prosperous future were conceived, their execution commenced, and the foundations laid upon an intelligent and comprehensive basis, bearing the impress to this day of his mental and administrative abilities.

But the prelate that performed such labors was prostrated. For the love of God he had spent himself. A disease, which seemed to baffle all skill, even to diagnose, still more to treat

or overcome, seized upon his robust frame. His vigorous will, his wonderful clearness of mind, his powers of planning, directing, and administrating, in fact, the intellectual and spiritual part of the man alone remained; his body seemed to waste with a malady that baffled all skill. But the great work of organization of the new diocese went on. He possessed his soul, thoroughly religious and filled with the knowledge and love of God. Once, and once only, he consecrated his holy oils. The school for higher education of boys was established. Every work in his diocese received his vigilant care and the inspiration of his zeal. Every priest in the diocese received, from him, instructions in his general or local duties; every school was elevated by his love of learning and his faith in religious education as a means of human elevation. He had appointed Father Cosgrove his Vicar-General, now his successor, and through this faithful Vicar he received reports of everything, and directed everything in the extensive diocese. He was accessible to all who went to see him, on "the Hill," as he called the "Le Claire property," which he had purchased for the Church, and there he rejoiced in his trees and his flowers; there he regulated his diocese, and loved to relate the early Catholic history of Davenport, to speak of the faith and generosity of Anthony and Margaret Le Claire, how they had founded, built, and endowed churches, and bestowed the names of their own patron saints upon them; how the Cathedral of St. Margaret was named after the good wife's patroness, and how "the historic mansion" had passed from the hands of the family, to become the residence of the Bishops of Davenport; how "the Patch" had been reserved by Anthony and Margaret Le Claire for such worthy, poor settlers, as could not build their own cabins, and held by them during good behavior; for the Bishop had himself suggested, after the fire of 1871, to the Bishop of Chicago, a somewhat similar tenure of homes for poor and

burnt out widows and helpless women, by which they were insured within homes for life. All were welcome at "the Hill," and all received a good word. He prayed constantly, and yet, he said: "I have never asked God to cure me." His sufferings were long and intense. He died on July 4th, 1883, a true Christian, a patriot, and a faithful bishop. The Pontifical Requiem Mass was celebrated by Archbishop Feehan, on July 6th, and the sermon, a true eulogy of praise, was preached by Bishop Spalding of Peoria, to an immense concourse of prelates, priests, and laity, and now a memorial tablet, erected by the priests of the diocese, records the name, office, and virtues of the First Bishop of Davenport.

JOHN BAPTIST MIÉGE, S. J., D. D.,

Vicar Apostolic of the Indian Territory.

John Baptist Miége was born on September 18th, 1815, in the parish of Cherron, in the little village of La Forêt, in the environs of Albertville, a city of Upper Savoy, near the confluence of the Isère and the Arles. His parents were noted for that Christian purity and simplicity of tastes, which distinguished the people of that mountainous region. The family of Miége was distinguished for their sterling piety, and for social position and worldly affluence. Several members of the family held prominent posts in the government, or important positions in the Church. The Rev. Urban Miége, a brother of the Bishop, was director of the Episcopal Seminary of Montiers, for nearly forty-two years, was a man of exceptional abilities, rare literary attainments, and an able and thorough educator, whose eminent services furnished the Church of Savoy with some of its ablest ecclesiastics. His other brothers were distinguished either in the army or the civil service.

At an early age John Baptist embraced the life of piety and devotion, which resulted in his parents' dedication of him to the holy priesthood. He was quite young when he entered the Ecclesiastical Seminary of Montiers, and was placed under the tuition and direction of his Rev. Brother Urban. This gentleman was a strict disciplinarian, and while anxious to treat all with a kind, pleasant, and even jovial leniency, he never could tolerate anything in his students contrary to ecclesiastical decorum. The care and solicitude he felt

towards his younger brother were even greater, and to him he was a father. He was particularly anxious to instil into the mind of John Baptist, in an especial manner, a sound and tender piety, to impart to him his own learning, and to mould his character for the sacred office to which he had been dedicated. His zeal was corresponded with by the younger brother. His studies were classical, mathematical, and literary. By his industry and close application he won the admiration of his superiors and of his companions. He also grew in piety, and seemed to aspire to spiritual perfection. Then, in the quiet and recollection of the Seminary, as ever afterwards in the midst of the arduous and engrossing missionary labors, he was noted for his filial devotion to the Blessed Virgin.

His literary course was finished at the age of nineteen. He was a good scholar, and displayed fine abilities. Such was his piety, such the whole course of his education, that all were convinced that he would embrace the holy ministry. But he now surprised all by the disclosure of inclinations in quite a different direction. One morning, shortly after completing his rhetorical studies at Montiers, when about to return home for vacation, he timidly approached his brother's room and stood before him with evident embarrassment. "What is troubling you, John Baptist?" asked the kind ecclesiastic. After considerable silence and with no little hesitation, the young student said almost inaudibly: "Brother, I am almost afraid to tell you." "But you have no reason to fear," said the elder brother, "why not tell me everything?" With increasing hesitation and embarrassment the younger managed to get out the words, "I would like to join the army, if you will permit me." His brother was, of course, painfully surprised, but did not disclose his feelings. The whole of Europe was at that time convulsed with rumors and preparations for war, and the military spirit was reaching all classes

of society. Even the quiet retreat of a religious house like the Seminary was no proof against the infection. His reverend brother made no immediate reply, but, after a silence of some moments answered: "Certainly, my dear brother, I will allow you; but upon one condition, that you first finish your course of philosophy. You are yet young, and have ample time to enlist, while a course of philosophy, as time will testify, is sure to prove one of your practical needs." The young student gladly assented. After his vacation he returned to Montiers, and studied philosophy for two years with great assiduity and success. At the end of his philosophical studies he again presented himself before his Reverend brother, who was still director of the Seminary, and who said to him: "Well, John Baptist, what now?" The young student answered, "Brother Urban, with your consent I would like to enter the Society of Jesus." And "What about the Army?" his brother asked. "Oh! well, that is entering the army," said he. The Rev. Director was delighted; study and reflection had accomplished more than injunction. Young John Baptist attributed this grace to the prayers of his brother. In entering the Society of Jesus, the character of young Miége's mind was still apparent, for this illustrious Society, shaped in the mind of a trained soldier, was and is truly an army in the field of spiritual combats and conquests. His brother gladly offered him every assistance, and on the 23d of October, 1836, he was received as a novice into the Society of Jesus, by Father Puty, rector of the Novitiate at Milan.

His first years in the Society were spent under an accomplished master of the spiritual life, the Rev. Francis Pellico, brother of the celebrated Italian author Silvio Pellico, and afterwards Italian assistant to the General of the Society, Very Rev. Father Raathaan. It was under such training, that his character was formed in those virtues that enabled him to

accomplish the great results of his after life. This formation period of his life has thus been described:—

"He lost no time in laboring to master the leading virtues of his calling. There are those still living, companions of his novice-life at Milan, who recall with thanksgiving the favor they enjoyed of witnessing, in one so young, the most condescending charity, a humility that corrected every abjection, an uncompromising spirit of discipline, and an absorbing devotion to the Institute. The esteem for his brethren and reverence for his superiors, which actuated him to the last, his solicitude for the wants of others, his pain at their troubles, and his unselfish delight at their happiness, ever appeared as salient features in that large-hearted and simple charity which he acquired at Milan. He was not contented with his own spirit of paternal charity, he sought to propagate and encourage this lovely virtue. Like the beloved disciple, his most fertile theme, when discoursing to his brethren, was, 'Love one another, bear with each other and forbear.' 'I would prefer,' he was wont to repeat to those who sought his spiritual advice and guidance, 'to close my eyes upon even a considerable fault, rather than impair my charity for the delinquent;' and so far would he carry his own deep respect for those above him, that, when borne down with an infinity of most distressing ills, and unable, from paralysis, to exercise even an elementary control of his limbs, he was often obliged by his ecclesiastical superiors to refrain from the painful exertions he would make to rise in their presence, or to salute them with the honor which his nice feelings dictated."

Young Miége spent two years of this sublime life. He made his first vows in the Society in October 15th, 1838. After this he spent two more years at the Milan Novitiate, reviewing his classics. He was next transferred to the large pensionat, or boarding school, conducted by the Jesuits at Milan, and established there in 1840, as chief disciplinarian.

In this capacity he, who had coveted only to obey, was now compelled by obedience to learn to command. Here he displayed that genius for administration, for managing his fellowmen, and that love of discipline tempered with justice and mercy, which afterwards distinguished him in the vast spiritual jurisdiction placed in his hands in our western wilds. He seemed always through life ready, in every emergency, with measures at once prompt, prudent, and gentle. For a prefect of discipline in a college of boys to win the affection, confidence, and admiration of his young subjects, and at the same time enforce the daily discipline of the house, and to gain the approval of his superiors, was certainly a triumph of good judgment and manly Christian character. He was at once in his nature a true boy, with a keen relish for all that is joyous and innocent, and a true religious, alive to every duty and guarded by the purest charity. With all this, the discipline of this prosperous institution was never in a better state, than when he presided over its enforcement.

In 1843, Mr. Miége was removed from Milan to Chambéry, at that time one of the most flourishing institutions under the conduct of the Jesuits of Piedmont, where he remained until September, 1844. Here, too, he proved himself a master of human nature, both in himself and in the young men of Chambéry under his charge; his genial and even jovial disposition and manner won their hearts, while his example and precept led them to a strict observance of the discipline of the college. Here, too, he gained the admiration and confidence of his superiors. The students became as pliable as wax in his hands. The lesson thus taught is valuable; how much easier it is to lead mankind than to drive them. His superiors regarded him as entitled to the best training and education of the Society, and in September, 1844, Father Breciani, Provincial of the Piedmontese houses of the Jesuits, sent him to Rome; where he could avail himself of the teaching of the

most eminent masters; for he had received the most favorable reports of the ability, conduct, and virtues of the young scholastic, and in his personal observation of him these reports were confirmed. There were few more promising young subjects in the Society. In going to Rome he was accompanied by young Curioz, another Savoyard, who with him made his studies, was ordained, fled from Rome, and accompanied him to America. At that time Rome was made the more attractive by the presence of Perrone, who was second to no modern theologian in the breadth and freshness of his learning; of Passaglia, so brilliant, yet afterwards so unfortunate, who was then leading in the ways of erudition many alumni of the Roman College, who afterwards became distinguished in the history of the Church; of Patrizzi, already eminent in bibliographical and oriental learning; and of Ballerini, who was long afterwards most prominent among Catholic casuists and as a commentator on the works of St. Liguori. It was under these great masters that young Miége had begun to study theology, the queen of sciences. Under such teachers he became an accomplished theologian, logician, and scholar. He became an adept in mental processes, so that in the novel and often complicated questions of conscience and conduct arising afterwards, in the conduct and management of the Indian missions and missionaries, in the religious handling of savages, as well as in college and in the world, he was able to apply the principles of theology with quickness and skill; and he was greatly resorted to as a consulter and adviser. In the wilds of the West, he was almost the only authority for consultation, accessible to younger priests of the mission, and when the political complications of Kansas and Nebraska gave rise to endless questions, both intricate and unusual, his solution and advice were sought to an incredible extent. Books for consultation were not accessible; in fact, he seemed not to need them, he never had to study up a question, for he never

hesitated or even delayed an answer; and solutions given by him under such circumstances were the more convincing and final, the more they were considered or applied. If any hesitated or withheld assent at first, they soon afterwards became convinced. It was extraordinary, too, to notice how he tempered his judgments, on embarrassing questions of conscience or conduct, by good sense and charity.

In 1847, during his third year of theology, he was ordained priest at Rome. His studies were still continued. Scarcely had he resumed his studies, when the long gathering elements of infidelity, socialism, discontent, and irreligion burst forth throughout Southern Europe, in the Revolution of 1848. The Religious Orders were prominent sufferers of this persecution against the Church, and the Jesuits were the special objects of its malice. The religious houses were broken up, the inmates dispersed, and the Holy Father, Pius IX., was forced to take refuge in Gaëta. The Revolutionists had possession of the city of Rome, and its churches and institutions were at their mercy. The Fathers of the Roman College were forced to fly, and England, Belgium, and even France became places of refuge for them. Father Miége was among those Fathers of the Society who hastened to Civita Vecchia to take shipping for Marseilles, in obedience to the orders of his superiors to go to France. In the midst of this rejection of the Faith, by the oldest and most cultured people of Europe, who owed their all to the Church and Christian civilization, Father Miége turned his heart towards savages who had not received the Faith and knew nothing of Christian civilization, and asked permission of his Superiors to devote himself to the Indian missions of North America.

A characteristic circumstance occurred on the trip from Civita Vecchia to Marseilles, one which shows his readiness and ingenuity for good, and how even the unfortunate, the fugitive, and the persecuted can render important services to

others. The vessels on this route were under the control of the Revolutionists. The Jesuit Fathers from the Roman College and their students were on board of one of these vessels, making their way to Marseilles. They were numerous and well known, and became the special object of indignity and insult from the crews, who were Revolutionists. Father Miége conceived a plan for protecting them, and from the beginning put it into successful execution. His disguise was perfect; the officers and crews of the vessels had no suspicion of his identity; he thus availed himself of his *incognito*, and, without saying a word, he assumed the character of protector of the exiles. His lofty mean and peremptory interference and conduct, assumed for the occasion, led the officers and crew to believe that he was an Italian grandee, who had assumed the safe conduct of his religious friends. Not only would he not brook any insult to them, but he resented every neglect or inattention. He acted the part of a man of the world, and executed his role with perfect success. The officers and crew not only respected, but they also feared him, for they thought he had the power to punish them for misconduct towards his protegées. Thus a voyage, which promised to be a most vexatious one, was made, by his address, a pleasant and comfortable one. At Marseilles he met the General of the Society, Very Rev. Father Roothaan, and had frequent consultations with him, and from him received permission to go to America, as he had earnestly petitioned, and to devote himself to the Indian missions. He sailed from Marseilles in mid-summer, 1849, arrived in due season at New York, and thence travelled westward towards the Rocky Mountains, reaching St. Louis early in the fall. He was eager to reach the rude children of nature, whom he had adopted as his own, but had never seen. Obedience is the first duty of a Jesuit, and when his journey to the Indian missions of the Rocky Mountains was arrested at St. Louis,

and he was sent by the Provincial of the West to take charge of the little Church of St. Charles and its appendage, the mission of the Portage, he was content rather to obey, than to be permitted to execute even the dearest aspirations of his heart. At this mission he met his first Indian, and in embracing him as a brother, he embraced all those roving and distant tribes, whom he aspired to lead to the Christian fold and to life everlasting. He was afterwards sent to the Society's House of Probation at Florissant, where he taught moral theology, and, in the spring of 1851, he was stationed as prefect of discipline and professor, in the collegiate department of the University of St. Louis.

In the fall of 1851, Father Miége was holding studies for the boys in the study hall one evening; the rector of the University entered, whereupon the prefect, as is usual, retired from the hall. When the rector came out, Father Miége reentered, and on resuming his desk, he found thereon a large sealed package, addressed to himself. He did not take any further notice of it, but at the end of studies he carried it to his room, where it remained two or three days unopened. The rector and other fathers, who knew its contents, watched with interest to see what would be the effect upon the humble and unsuspecting missionary; but he, regarding it as a joke of the boys, did not open it, and went on as usual with his daily duties. Finally the rector had to call his attention to it, and to assure him that it contained the Papal documents appointing him Vicar-Apostolic of the Indian Territory, embracing the immense domain between the States and the Rocky Mountains. Since then the States of Kansas, Nebraska, Colorado, and the Indian Territory have been formed out of his vicariate. He was then greatly disturbed, for though he ardently sighed for the labors, hardships, and privations of the Indian missions, he was unwilling to go otherwise than as a simple and humble Jesuit missionary.

This was more than his humility could bear. He firmly, but respectfully, returned the documents to Archbishop Kenrick, through whom they had been sent. It was not long before a formal order was received by him, requiring him to assume the episcopal office. He was assured that he never would be forced to become a titular bishop, nor relinquish his membership in the Society of Jesus. He was accordingly consecrated by Archbishop Kenrick, on the Feast of the Annunciation, March 25th, 1851, in St. Xavier's Church, St. Louis, under the title of Bishop of Messana *in partibus.*

After some weeks' preparation, he set out for his vicariate, on May 17th, and after a tedious passage by boat, up the Missouri River, he reached St. Joseph's, then a small trading post in sight of his future field of labor. After four days' preparation here, accompanied by Rev. S. M. Ponsighone, a veteran Indian missionary of Kansas, two Jesuit lay brothers, and two Creole wagon-men, he crossed the Missouri, and on horseback commenced his first journey across the broad prairies of Kansas. A violent storm was not permitted to retard their journey, and at evening he ordered a halt on the top of one of those high, rolling uplands, so frequent in Kansas; they set their camp, and prepared to spend the night in the wagons. The bishop, unaccustomed to the sounds of the prairies, soon became alarmed at a noise he heard, which he took for the approaching sounds of hostile savages; but his more experienced companions assured him it was only the usual noise made by prairie hens, while picking up their supper in the prairie grass. The Bishop, with jovial good humor, and with his usual practical expediency, shouldered his gun and walked towards the spot, and, to the delight of the party, he soon returned with four fat prairie hens, which made a grateful repast for a party of wet and hungry travellers. After a further march of about seventy-five miles, he reached St. Mary's mission, located in the present state of Kansas, and

this wild, remote, and obscure spot became his episcopal See. His vicariate then contained Jesuit missions among the Pottowatamies and Osages. The Ladies of the Sacred Heart were also in that wilderness, directing a girls' school among the Pottowatamies. There were a few white men in the Territory. The Indian population of the village of St. Mary's all turned out to meet and welcome the Chief Black-Gown, and escort him to his episcopal palace, a low log hut, which his brethren, the Missionary Fathers, had caused to be erected for him.

A few days rest after his arduous travels were all he took, and immediately began his long and severe apostolic labors, like an ordinary missionary. He employed most of his time in preaching, teaching, catechising, visiting the sick, baptizing, and gathering into the ancient fold new recruits from among the pagans. At the same time he was studying the religious condition of this vast and scattered flock, its necessities, the means of supplying them, and devising plans for building up a Christian commonwealth. He also acted, not only as bishop and missionary, but also as superior of the Jesuit Fathers in that mission. The Catholics in the whole Territory numbered about five thousand. He soon established a girls' school for the Osages also, and placed it in charge of the Sisters of Loretto. He often visited all the most distant parts of his vast vicariate, and much of his time was spent in travelling the trackless wastes of Kansas, Nebraska, Colorado, and Indian Territory. For the most part he journeyed on horseback, followed by one or two companions in a light wagon, carrying provisions and the furniture for his rude portable altar. Rising with the sun, the Bishop vested and prepared for Mass, which he offered in the presence of his party, using the rear end of his wagon bed as his altar. Breakfast usually consisted of game shot by themselves, dry bread, and black coffee. Their camp, either with an Indian party, or alone on some inviting creek, or under the tall

grass of the rich bottom lands, was liable to frequent inroads of rattle snakes or prairie dogs. The Bishop's fine social qualities, his freedom from ostentation and all assumption of dignity, made him the more respected, even when grooming his own horse, hunting, cooking, and doing his full share of camp drudgery.

In August, 1855, he removed to Leavenworth, in order to meet and minister to the multitudes of white settlers, borne into Kansas on the tide of immigration, and the early colonists and their families cannot forget the benefits of his paternal care. He was chiefly active and successful in the erection of churches and missions, and organizing Catholic congregations. There was no town with a Catholic population, in which he did not erect a handsome stone church, well equipped and provided with missionary services. In the large towns he also erected parish schools, taught by devoted and zealous members of the numerous religious societies or orders he introduced into his vicariate. His energy and zeal made the wilderness resound with industry and with religious chant and prayer, and with educational recitations. He made Leavenworth, destined to become his episcopal see, a Catholic headquarters, and from seven families, forming his flock in 1855, he increased the flock in Kansas to many thousands of zealous and enlightened Catholics, as manifested by the splendid churches, asylums, and academies in Leavenworth, Wyandotte, Atchison, Osage Mission, and all through the State. The Cathedral of Leavenworth, the Immaculate Conception, is also, at once, a monument of the Bishop's zeal, energy, labor, and business management. This was the crowning work of his vicariate. He also built and furnished the elegant episcopal residence for himself and his successors. In 1855, the first year of his residence at Leavenworth, he increased his churches to six, had three more building, eleven stations, and eight priests. In 1856, the Benedictine Fathers began a mission at

Doniphan, and in a few years, Dom Augustine Wirth opened the College of St. Benedict at Atchison. Besides these should be mentioned St. Francis' Institution at Osage Mission, under the charge of the Society of Jesus, Mt. St. Mary's Academy at Leavenworth, under the Sisters of Charity, St. Ann's Young Ladies Academy at Osage Mission, and St. Scholastica's Academy, conducted by the Sisters of St. Benedict. The Carmelites also came and established Mt. Carmel Institute, the Priory and Church of St. Joseph. The Orphan Asylum and St. John's Hospital also show how, in those early days, the tenderest works of religion flourished in that distant region under his paternal care. So great was the increase of population, that, in 1857, Nebraska was formed into a separate vicariate, and Kansas Territory was thus left alone under Bishop Miége's jurisdiction. In this alone were fourteen parochial schools, with two thousand children attending, and the Catholic population had grown to thirty-five thousand.

Being desirous of resigning his see and returning to the private ranks of the Jesuits, his work being now accomplished to an extraordinary extent, his petition to the Holy See for that end was finally acceded to, and preparatory to this purpose a coadjutor was granted to him, in 1871, in the person of Very Rev. Louis M. Fink, Prior of the Benedictine Monastery at Atchison and Vicar-General, who was well acquainted with the Vicariate, its development, its resources and its needs, and with Bishop Miége's plans. This prelate was consecrated Bishop of Eucarpia on June 11th, 1871, at St. Joseph's Church, Chicago, and entered immediately upon his duties as coadjutor of Leavenworth.

Shortly after this Bishop Miége went on a begging tour for his vicariate, and spent nearly three years in collecting the means of paying for his cathedral and other buildings, for academies, orphan asylums, and churches, through California, Chili, Brazil, and other states of South America, and his suc-

cess was so great, that he was enabled to pay off the bulk of his indebtedness. He now again besought the Holy Father to release him from his episcopal office and cares; he had provided all things for his successor and for his priests and flock, and the son of Loyola longed for restoration to the Society of Jesus, to which he belonged. After many entreaties his request was granted, in January, 1874, and he quietly resumed his religious duties as a simple Jesuit Father at the University of St. Louis, "whence, twenty years before, he had gone forth to found the Western Church." So unostentatious was this step taken, that neither his flock, nor his priests, nor even his coadjutor, had any previous knowledge of his intention. At this time he left, in the State of Kansas alone, besides the fine institutions above mentioned, forty eight priests and seventy one churches.

After a week or two spent at the University of St. Louis, he went, in obedience to his superior's orders, as Father Miége, to Woodstock College, Maryland, where he performed the important duties of spiritual guide to the young men of the Society from all parts of the country, who were there prosecuting their higher studies in the sciences of philosophy and theology. In 1877 he was sent to Detroit, to found a college, which he accomplished with his characteristic ability, and became its first president, on the opening of its classes. Here his genial and affable manners and character made him a universal favorite with clergy, scholars, and people. In 1880, he returned to Woodstock College, and again guided the spiritual lives of his young brethren in religion.

In 1883 he was prostrated by paralysis, which rendered his remaining days most painful, and, what was to him more severe, disabled him from activity or labor. He still struggled to labor; but to his sufferings were added those of gout, dropsy, and a frightful burn, the last the result of an incident which deprived him of all use of his hands. His sufferings

were agonizing, but his mind was clear, his soul patient, and his great character unshaken. He suffered as he had labored, heroically. But his reward was at hand. His noble soul was released in death on July 20th, 1884, surrounded by the kind offices of his religious brethren.

Bishop Miége possessed a charm of character, which can only be acquired in the highest spheres of religious training. He was learned and humble: a most fascinating companion, and yet the most interested listener; the young venerated and yet freely associated with him at their ease; and the old found comfort, instruction, and edification in his presence. He had a peculiarly happy manner of putting every one at his ease; he made himself always the least one present. No one ever felt his authority, but they all conformed to his wishes. His authority was clothed in the winning garb of charity, meekness, humility, and sympathy. He was straightforward and direct, but not blunt or abrupt, and all he said or did could be relied upon. He was above suspicion or dislike towards any living being; all received, not only fairness, but even kindness and sympathy; for he seized hold of whatever good was in a man and placed that in command of his being, thus overcoming even a previously preponderating amount of evil. His ample and well filled snuff-box at once placed his visitors at their ease. Trifles he made them ashamed of, but grave matters he treated with unfailing tact, wisdom, sympathy, and learning. He was a rare character. His virtues and spiritual life, with his sweetness of manner and heart, made religion even on earth angelic.

RIGHT REV. JAMES MYLES O'GORMAN, D. D.,

First Vicar-Apostolic of Nebraska.

James Myles O'Gorman was the son of James O'Gorman and Mary Alicia Myles, was born near the town of Kilworth, County Cork, Ireland, in 1804. His father was the owner of extensive mills there. His mother was a daughter of Major Myles, of Suir Side, near Ardfinane, County Tipperary, and she had two brothers, Henry Myles, Esq., of Ballalafan-House, Tubrid, same county, and Major General Sir Edward Myles of the British Army, a resident of Bologna, Italy. The Myles family were all Protestants, Mrs. O'Gorman having become a Catholic after her marriage. In 1813 his father sold out his mills near Kilworth and moved with his family to Castle-Connel, County Limerick, where he purchased more extensive mills and some lands. When six years old, young James was sent to a boarding-school in the city of Limerick. After a residence of eight years at Castle-Connel, Mr. O'Gorman rented out his mills and lands, and went with his family to reside in Nenagh, County Tipperary, only a few miles from the river Shannon. During his youthful recreations, and while fishing one day in the river Shannon, young O'Gorman met Clement Smyth, who was similarly engaged. We have no account of the conversation which may have passed between these young anglers, but there was a singular similarity between their subsequent lives. Both became Trappists at Mt. Melleray in Ireland, both came to America, both assisted in founding New Melleray in Iowa, they became in succession priors of the Abbey of New Melleray, and both became members of the American Hierarchy.

After a few years' residence at Nenagh, the O'Gorman family returned to Castle-Connel, where the head of the family resumed the milling business and the cultivation of the lands, and the son resumed his studies. Not long afterwards, James, through the influence of his uncle, Major General Myles, was admitted into Trinity College, Dublin. Here he made a most successful course of classics and philosophy. He became not only an accomplished scholar, but also an eloquent orator. He left Trinity College towards the end of 1833, being then in his twenty-second year, and returned to Castle-Connel.

Being a young man of social advantages, of ample means, and of a fine education, young O'Gorman enjoyed the six following years in travel in his native country, and in the pleasures and enjoyments of society. He does not seem to have had any definite plans of life, nor do we find any information that he studied for a profession. To one of his disposition a life of pleasure could not last, for he was impressible to better thoughts and aspirations. Providence in his case made use of the foolish things of the world to confound the wise. One day, as he was riding on horse-back, so it is related, on some trip of pleasure, a half-idiot on the roadside called to him and said: "O Fool!" The young devotee of society and pleasure, at once struck by the exclamation, repeated it to himself, and then, reflecting deeply upon the truth of the word when applied to those who seek their happiness in this world and its enjoyments, he said to himself, "yes, I am a fool! But I will seek something better." Immediately turning his horse's head towards the Trappist Abbey of Mt. Melleray, County Waterford, he continued his journey on horseback until he reached the Abbey and entered its silent and peaceful enclosures as a novice. His entrance into Mount Melleray as a postulant is recorded as on September 14th, 1839, when he was twenty-eight years of age.

On All Saints' Day, November 1st, he received from the hands of Right Rev. Father Ryan, first Abbot and founder of Mt. Melleray, the coarse religious habit of the Cistercians. The Abbot wished him to receive the name of Brother Andrew in religion, but as he had a first cousin named Andrew, at his own request he was permitted to take his own name, and as the monks of La Trappe were singing the *Benedictus Dominus Deus Israel* in their choir in honor of All Saints, the mitred Abbot recited the usual prayer for novices, in which he called the new novice Brother James. The life of a Trappist novice is not a life of study. His studies were confined to learning how to recite or sing the Divine Office, and to read the psalms and breviary, and practical as well as theoretical lessons in manual labor in the garden and fields of the Abbey. The voice once so eloquent is now stilled in Cistercian silence, and the young man of society of Castle-Connel is now permitted to speak to but three of his fellow-mortals, the Abbot, the Prior, and the Father Master of Choir Novices, and to them only on necessary subjects. His first Master of Novices was Father Bernard McCaffrery, and his second was Father Clement Smyth, whom he had met while fishing in the River Shannon, and with whom he was thereafter to be singularly associated. He laid the foundation of a true religious life under Father Smyth's careful teaching, and the novice was noted for his fidelity, zeal, and solid progress in monastic virtues. His noviceship would have ended November 1st, 1840, but in consequence of some family settlement of the estates of his father, it was prolonged to March 25th, 1841. He now received the Trappist vows of poverty, charity, obedience, and chastity, and resumed his studies. Having made his classics and philosophy at Trinity College, he went at once into theology and the preparation for the priesthood. With his already well trained mind, he made a very successful course of theology and made great

progress in monastic life and discipline. He was appointed Burser, or House-Keeper of the Abbey, March 28th, 1842, an important office in which he developed great business-capacity. Now he was free to speak to all the lay brothers of the Abbey. He was sent, accompanied by his friend, Father Clement Smyth, to the city of Waterford, to be ordained by the Right Rev. Nicholas Foran, Bishop of Waterford and Lismore, and from the hands of that prelate he received the order of sub-deacon on December 21st, 1843, on the following day that of deacon, and on the 23d, that of the priesthood, in St. John's Cathedral, Waterford. He said his first Mass in the presence of the community, at the high altar of Mt. Melleray, January 1st, 1844. He continued to fill the office of Burser at Mt. Melleray, until March 1847, when he was sent by the Abbot, with four lay brothers, to manage and conduct a farm which the Trappists rented from Mr. James Scutly, M. P., near the village of Clerihan, County Tipperary, about eighteen miles northeast of the Abbey. On April 4th, 1848, Dr. Fitzpatrick was elected Abbot, and on April 29th, Father O'Gorman and the four brothers received orders to return to Mt. Melleray.

Soon after his election the new Abbot resolved to establish a Cistercian Monastery in America, and for this purpose sent two members of the Order; but their mission did not succeed. On January 18th, 1849, Father Clement Smyth and Brother Ambrose Byrne were sent to America, arriving at Boston about February 1st, in the most inclement part of a New England winter. Their letters to the superior were not encouraging. The good Abbot resolved to go to America himself; accordingly he, and Father O'Gorman, and three lay-brothers left Mt. Melleray, May 8th, 1849, sailed from Queenstown the next day, arrived at Halifax on the 21st, and at Boston on the 23d.

They found Father Smyth quite unwell. He handed the

Abbot a letter he had received from Right Rev. Patrick Phelan, Bishop of Kingston, Canada, inviting them to his diocese and offering them lands for a Trappist Monastery and farm. The Abbot, Father O'Gorman, and the Brothers went at once to Kingston, but finding the land all heavily timbered, without a clearing, Father Smyth was written to and directed to meet them at Buffalo; and from Buffalo the Trappist colony travelled westward. They sailed up Lake Erie, Lake Huron, and Lake Michigan, arriving in Chicago about June 28th, and as there were then no railroads in that part of the west, they thence travelled by stage to Dubuque, Iowa, where they arrived on the 4th of July. Bishop Loras of Dubuque received them with a hearty welcome. He had already invited the Trappists to his diocese, for, in October 1848, he had visited Mt. Melleray, addressed the community in the chapel of the Abbey, and told them, if they should ever desire to establish a filiation of their Order in the United States, he would give them abundance of prairie and woodlands, and would welcome them cordially. The Bishop now gave the colony six hundred and forty acres of land, of which one hundred and twenty acres only were timber land. This domain is situated twelve miles southwest of Dubuque, and contained at the time two small framed houses, in which the Trappists made their temporary residence. The Right Rev. Abbot appointed Father O'Gorman superior of New Melleray Monastery, and it was not long before new and more commodious frame buildings were erected for the accommodation of the colony, and the fine western lands soon showed that their new owners were expert agriculturists. New Melleray was thus founded by Dr. Fitzpatrick on July 16th, 1849.

The first members of this new community were Rev. James O'Gorman, Superior, Rev. Clement Smyth, and Brothers Ambrose, Timothy, Joseph, and Barnaby. Brother Joseph now alone survives. Father O'Gorman resigned the supe-

riorship in January, 1854, when an election was held, and Rev. Clement Smyth was elected Prior of New Melleray. The new Prior appointed Father O'Gorman sub-prior and librarian, and these offices he filled with fidelity and zeal until May, 1847, when Father Smyth became the successor of Dr. Loras, as Bishop of Dubuque. The Right Rev. Dr. Fitzpatrick was at New Melleray at this time, and he immediately appointed Father O'Gorman superior for the second time. He served in this office with his accustomed ability until 1859, when, on the creation of the Vicariate-Apostolic of Nebraska, he was appointed by Pope Pius IX. Vicar-Apostolic of Nebraska. Since his connection with New Melleray when it was founded in a wilderness, in 1849, the Trappists had increased from their small beginning to a large community with six priests and fifty brothers; their farm was increased to about seventeen hundred acres; the fathers attended to the spiritual wants of the people in the neighborhood, and conducted a free school for the children of the locality. It was with sincere reluctance that he left the cloister for the world, after having given up the world for the cloister. This new vicariate was a wilderness, the city that was to be his see was scarcely known on the map, and was without religious institutions. On April 29th, 1859, he left New Melleray, where he had planted a monastery in the wilderness, and went to Nebraska, another wilderness, where he organized the Church and a diocese. Bishop O'Gorman was consecrated Bishop of Raphania *in partibus*, by Archbishop Kenrick of St. Louis, at the Cathedral of that city, May 8th, 1859; the assistant prelates were Bishop Smyth of Dubuque, and Bishop Junker of Alton. His diocese embraced 580,000 square miles, including the State of Nebraska, the Territories of Montana and Wyoming, and part of the Territory of Dakota, and, as an old Irish Trappist Brother exclaimed, it was eighteen times as large as Ireland, which had twenty-eight bishops and dioceses!

The vicariate possessed only four priests, the scattered Catholics were few and poor, worshipping in churches at Omaha, St. John's, and Nebraska, and the remainder of his flock were either scattered individuals, or families, or roving tribes of Indians.

Before Omaha possessed a church, Father Emmons, when passing through the place, offered Mass in the Capitol building down to 1855. In 1856, a small brick church was started under the impetus given to religion by the visit of Father Scanlon of St. Joe, who had celebrated Mass in the house of Gov. Cumming, which still stands at the corner of Eighteenth and Douglas Streets. The little brick church now commenced was built on two lots given by the Governor expressly as a site for the first sanctuary. Thomas O'Connor, James Ferry, and Vincent Burkley were the building committee; H. G. Jenkinson was one of the contractors for stone, and Henry Livesey laid the first brick. This little temple served its purpose well until 1869, when St. Philomena's was completed; it after that was used by Bishop O'Gorman and his successor as a school house, and a wing added. In 1882, the Burlington Railway purchased the property for a freight yard, for $12,000. Scarcely had the echoes of the pupils' feet died away before the militia, brought there to suppress one of those unfortunate strikes that so much disturb society in our day, took their quarters in the old church, "and rifles stood where candlesticks had been, and the militia flag was raised at the place which had been sacred to the elevation of the host." When the strike by the graders was over, the church was demolished and the yard levelled with the bluff. After Father Scanlon's visit, in 1856, Father Tracy, from the Irish colony of St. John's, Dakota County, spent a week in missionary work in this place. Then came Father Augustine, a Benedictine from Atchison, who was very popular, and during his sojourn tied the nuptial knot for many of Omaha's earliest pioneers.

Fathers Kavanagh and Power succeeded him, during the missionary or transient service of the stations, and Father Cannon, the first regular pastor, was there to welcome Bishop O'Gorman.

Bishop O'Gorman's good education, and the practical and business offices he had held at old and new Melleray, had prepared him for the arduous work before him, and gave him habits of financial exactness and good management. It is thus remarkable how many religious, fresh from the cloister, possess better capacities for business than many of the secular clergy, whose education at the seminaries seldom embraces a business training. Bishop O'Gorman had everything to create in his diocese. He found the churches at Omaha, St. John's, and Nebraska City the only churches in the vicariate, which also possessed only three priests. With health impaired by the severe rules and observances of the Trappists, he yet assumed at once the duties of Bishop and of missionary priest. He invited missionaries to the field and secured the services of several good priests, and began to organize the scattered Catholics into congregations; Rulo, Brownsville, and Sonora received visits from Nebraska City, Elkhorn was visited from Omaha, and Fort Randall and the settlements on the Upper Missouri were visited from St. John's at St. Patrick's Settlement. A Jesuit Father resided with the Indian tribes and was doing immense good. The want of priests and money was severely felt; but the Bishop, after he once had made a beginning, succeeded in accomplishing astonishing results; churches and schools began to spring up in several places. He introduced the Sisters of Mercy, who, at Omaha, established the Academy of Mount St. Mary, for the refined education of young ladies and a select day-school; here, too, was their convent, from which the Sisters visited the sick and dying and the County-House; also the Mercy Hospital, a fine institution, the first of the kind established in

Nebraska, accommodating, in 1874, fifty patients, located on the Heigths and commanding an extensive view; also the Orphan Asylum at Omaha, from which the Sisters attended Holy Angels' parochial school. He also introduced the Sisters of Charity, who established an academy at Helena, in Montana, as well as select and common schools. He also brought to his vicariate the Sisters of the Benedictine Order, who established the Academy of St. Benedict, at Nebraska City. Wherever there was a resident pastor, a Catholic day-school was established, while many large and wealthy parishes in Eastern cities are now struggling to open parochial schools.

Bishop O'Gorman purchased the beautiful place and grounds of ex-Governor Richardson, on ninth and Howard Streets, Omaha, for the episcopal residence; on the adjoining lot, St. Philomena's School and Hall were erected, at a cost of $20,000. When St. Philomena's Church was to be located, one, at least, of the building committee, suggested the purchase of General Estabrook's block, between 16th, 17th, Chicago, and Cass Streets, but the price asked, $500 per lot, was deemed, by the majority of the committee, as exorbitant, and when the Bishop expressed a preference for the two lots lying between the episcopal residence and Harney Street, Mr. Edward Creighton purchased them from Dr. Love for $1,000 per lot, and donated them for the church. Here the Bishop erected the fine Church of St. Philomena, at a cost of $40,000, and this served to the present time as the Cathedral. Afterwards the Church of St. Mary Magdalen was erected for the German Catholics of the city. The work of raising money, securing and purchasing lots, and building churches and schools, gave Bishop O'Gorman but little rest. He attended the Council of the Vatican in the spring of 1870, but towards the last of March he was excused by the Holy Father, and allowed to return home on account of the pressing needs

of his diocese. At the time of his death, in 1874, he had increased the number of his priests to twenty, his churches were the same number, three ecclesiastical students, nearly sixty missionary stations, three convents, one hospital, and a Catholic population of nearly twelve thousand. Besides these, several Indian missions were in active operation. Bishop O'Gorman was an eloquent preacher. As one of his fellow-monks at Mount Melleray, in Ireland, describes him as an excellent monk, a man of solid virtue and tender piety, a true gentleman, full of amiability and sweetness, remarkably unassuming and bashful, so he continued at New Melleray, and so he was as a bishop, and to the end. So great was his eloquence, that, when it was known that he was to preach at New Melleray, or afterwards at any church or station in his vast vicariate, great crowds of people came from a distance to hear him. In personal matters and address Bishop O'Gorman was simple and unaffected as a child. He was a model recluse for his brethren in the monastery. His countenance revealed the austerities to which he subjected himself. His eyes were sunken as of one more dead than alive, but when he gave expression to his thoughts, those eyes became aglow with the flame of piety and eloquence that flowed in language from his lips. Although comparatively young when made bishop, the rigorous rule of monasticism made him appear an old man. What strength remained in him was spent in the arduous missions of his vast vicariate.

Bishop O'Gorman's death was sudden. His health was greatly impaired, and his step was tottering. It required but little to finish the collapse which mortifications and labors had commenced. He was on a visit to the Most Rev. Archbishop Purcell at Cincinnati, and whilst there was seized by an attack of cholera morbus and died in the afternoon of July 4th, 1874. His death was a great shock to his diocese and a severe blow to the Church of the Western territories. His

remains were conveyed to Omaha, a solemn funeral service was held at St. Philomena's Cathedral, on July 7th, and his remains were deposited in the vault under the altar he had erected and on which he had offered the holy sacrifice so fervently and so often. His funeral was largely attended by ecclesiastics, and the laity came in great numbers and from great distances to see for the last time the wasted form and face, yet calm and noble features of their beloved Bishop. The funeral sermon was preached by Right Rev. Thomas Foley, Bishop of Chicago, and was a handsome and worthy tribute to his pure life, his exalted virtues, his noble character, and his great services to the cause of religion and education.

RIGHT REV. THADDEUS AMAT, D. D.,

Second Bishop of Monterey and Los Angeles, California.

Thaddeus Amat was born at Barcelona, in Spain, on December 31st, 1811. Having intended at an early age to devote himself to the holy ministry, his education was directed to that end. He made his course of Latin, the humanities, and philosophy in the Barcelona Diocesan Seminary. On December 30th, 1831, at the age of twenty, he entered the Congregation of the Mission, (the Vincentiary,) commonly called "the Lazarists," and on January 6th, 1834, made his vows as a member of that Congregation. On April 24th, 1835, he was ordained as a subdeacon. In that year the revolution broke out in Spain, and young Amat, with many other ecclesiastics, was banished from his native country. Taking refuge in Paris, he became re-united with his brethren of the Mission, completed his studies at their Seminary, was there ordained a priest in 1838, and became a true and faithful follower of St. Vincent de Paul, the founder of the Lazarists.

In August, 1838, he was sent by his superiors to the American Mission, and arrived at New Orleans on October 19th. His first missionary service was at the Church of the Assumption in that city. He was then sent to the Seminary of La Fourche, and subsequently, in 1841, to the Barrens, to learn English. Soon after this he was sent to Cape Guardeau, where he was appointed Master of Novices, and performed the duties of this important office, until 1842, with zeal and ability. In 1842 the Theological Seminary of the Lazarists was, at the request of the Archbishop of St. Louis, transferred to that City, and was accommodated in a row of small tene-

ments in Soulard's Addition to the City, on the very spot where afterwards the south wing of St. Vincent's Asylum for the Insane was situated, and three of the rooms were converted into a temporary church, where the American and German students and parishioners could hear sermons in their respective languages. Father Amat was sent to this place, and while Father Timon, afterwards First Bishop of Buffalo, was appointed Visitor of the Congregation, he was appointed Superior of the Seminary, which was the ecclesiastical institution of the diocese. Here he was also a professor for two years, and displayed great learning, the other special qualities needed in a spiritual guide, and remarkable ability in the management of the Institution.

In 1840, the Seminary of St. Charles Borromeo, Philadelphia, and in 1841 those of Bardstown, Kentucky, Fayetteville, Ohio, and that of New York, had been entrusted to the Lazarists, who were thus gaining in the esteem of the American Church and prelates, and were to a considerable extent conducting the education of the ecclesiastical students of the country. In 1847, Father Amat was appointed Rector of the Seminary of St. Charles Borromeo, Philadelphia. During these years he and his brother-Lazarists were prominent and active as educators of the clergy, and he and they performed zealous missionary work at and around their various colleges. At the Barrens he was also the indefatigable pastor of St. Mary's Church, and attended several dependent missions and stations. For four years he directed and developed the important Diocesan Seminary of St. Charles Borromeo. In the various collegiate and seminary rectorships he acquired great experience and judgment in ecclesiastical administration, knowledge of human nature, and skill in handling men. He became learned in the various studies pursued in ecclesiastical education, and in Church discipline. While educating others for the priesthood,

he was educating himself for the episcopacy. His reputation was increased by his attendance and services as theologian at the First Plenary Council of Baltimore.

It was at this Council, that Father Amat was proposed to fill the vacancy in the see of Monterey, California, by the translation of Dr. Alemany to San Francisco, which latter see had just been erected and separated from the parent see of Monterey. The learned and pious Lazarist, Father Amat, was preconized as Bishop of Monterey, by Pope Pius IX., on June 29th, 1853. He made every effort to escape the appointment, but in vain, for his humility only enhanced the reputation he had gained for learning, zeal, ability, and priestly virtues. He went to Europe to urge his release from the mitre. It was finally and only on the command of the Holy Father, communicated to him through the Superior General of the Lazarists in Europe, that from obedience he accepted the appointment. He was consecrated Second Bishop of Monterey, at Rome, in the Church of the College of the Propaganda, on March 12th, 1854, by Cardinal Fransoni. The newly consecrated Bishop availed himself of his presence in Europe to collect alms, procure theological students and priests for his diocese, was very successful in his efforts, and returned with his companions in 1855, arriving in California on November 25th. He found that his predecessor, Dr. Alemany, had accomplished a good deal for the cause of religion, charity, and education. He addressed himself, with zeal and energy, to the great work of increasing all the agents of good for his people, by gaining new priests, by building churches, and founding institutions for the education of his flock, and for the relief of the unfortunate.

In 1856 Bishop Amat procured from Emmittsburg, Maryland, a colony of Sisters of Charity, and founded orphan asylums in Los Angeles in that year, and in Santa Cruz, some years later, both of which have connected with them day and

boarding schools, from which they get a part of their support. The Immaculate Conception has twenty-five boarders, and nearly two hundred day scholars, besides eighty orphans. That of the Holy Cross has twenty boarders, one hundred day scholars and fifty orphans. St. Vincent's Institution at Santa Barbara is situated in Southern California near the Pacific Ocean, and here, in 1858, the Sisters of Charity began a boarding school and took a few poor children for free instruction. But in 1863 and 1864, which were what is so well and disastrously known as "*dry years*," there were great distress and an increase of misery, of mortality, and of orphans, so that orphans and destitute children soon became the principal objects of the Sisters' care. This institution is well endowed and possesses valuable property; in the city it possesses a block of land on which a large brick building, capable of accommodating one hundred and fifty children, has been erected; besides this it owns a farm, three miles from the city, the produce of which goes far to support the orphans. The State appropriations for orphan children, the revenue derived from the Sisters' schools, and an annual fair supply the wants of the Asylum, and though a diocesan institution, it needs and receives no financial aid from the diocese. The orphans are educated to be good teachers, seamstresses, or domestics. The house usually has about fifty orphans. In 1858, Bishop Amat founded the Collegiate Institute, now St. Vincent's College, and placed it in the hands of the Lazarists, who still conduct it successfully, and in 1864 founded St. John's Institute at San Juan, in San Benito County, and placed it in charge of the Sisters of Charity. He built it for diocesan purposes, with the funds of the diocese, and in 1870 the Sisters of Charity handed it over to the care of the Sisters of the Immaculate Heart of Mary. The Bishop was himself, as is his successor, the chief and actual superior of the Asylum, and he saw personally to its various needs. Be-

sides the aid derived from the State for orphans and from the diocese, private alms are generously bestowed. There is also a male orphan asylum in Pajaro Vale, near Watsonville, Santa Cruz County, under the Franciscan Fathers, who have there a farm worked partly by the orphans, and provide for about ninety orphans. The diocese of Monterey and Los Angeles may well be proud of its orphan asylums.

Bishop Amat visited Europe several times, either to make his pilgrimage to the tomb of the Apostles, or on the call of the Holy Father, or for the interests of his diocese. In the visit which he paid for this last purpose, in November, 1858, he returned with a number of priests and Sisters. He introduced the Lazarists, and they established St. Vincent's College at Los Angeles, and gave Catholics the opportunity of higher education for their sons. He introduced the Brothers of the Third Order of St. Francis and the Sisters of the Immaculate Heart of Mary, whose Mother-House was located at San Louis Obispo, the Bishop himself being their active Superior, directing and seeing to their spiritual and temporal interests. At the time these works were commenced, the episcopal see was removed from Monterey to Los Angeles, and the see was called that of Monterey and Los Angeles. Bishop Amat embellished his episcopal city with a fine array of charitable, educational, and ecclesiastical institutions. He labored hard and unwearied to erect and complete his Cathedral, and on April 9th, 1876, he had the happiness of dedicating it to God, under the patronage of St. Bibiana. He also had severe and persevering labors and harassment in his struggles to recover church properties in various parts of the State, and in thus restoring not only ancient titles, but also former places of devotion. His diocese had been the scene of heroic labors, sacrifices, and achievements of the Spanish missionaries in the latter half of the last century. It was here the noble and saintly martyr, Father Jayme, gave his life for the Faith, at the hands of the

Indians he was laboring to save, and as he fell, pierced with arrows and dismembered with clubs, his last words to his faithful neophytes were, "Love God, my brethren." While the news of this glorious martyrdom came to the ears of the illustrious and saintly Father Junipero Serra, the apostle of California, he exclaimed: "Thanks be to God, now the land has been watered; now the reduction of the people will be effected." It was Doctors Alemany and Amat, who found in the blood of the martyrs the seed of the Faith, and both did their share of self-sacrificing work, to realize the prophetic words of Father Junipero. Bishop Amat's administration was distinguished by his noble efforts to revive, re-establish, and promote the Indian missions, and to provide for the poor remnant of the red men left in his diocese, both in temporal and spiritual blessings.

Bishop Amat assisted at the Second Plenary Council of Baltimore and at the First Provincial Council of San Francisco. He also attended the Council of the Vatican, and was in profound sympathy with the faith and acts of the Fathers there assembled. During his episcopate, he held three diocesan synods, which amply prove his zeal for the glory of God and his love for ecclesiastical discipline.

In 1873 Bishop Amat's health had greatly failed, and he felt constrained to request at Rome the appointment of a coadjutor. His application was granted in the selection and consecration of Bishop Mora, who subsequently succeeded to the See. After the completion of his cathedral, the health of Bishop Amat failed more rapidly, and he yielded to the exhaustion of a long and laborious life in the service of God and his fellowmen. He died at his episcopal residence at Los Angeles, on May 12th, 1878, greatly respected and beloved. His funeral, at which Archbishop Alemany preached the funeral oration and paid a noble tribute to the life, labors, character, and virtues of the deceased, elicited many evidences of his worth and

appreciation. He was buried in the Cathedral of St. Bibiana, which itself is a monument of his faith and zeal.

In 1854, when he went to Monterey, the diocese contained twenty-three churches, seventeen priests, two ecclesiastical institutions, four Catholic schools. In 1878, the time of his death, he left in their places one hundred and five churches, sixteen chapels, one hundred and twenty-eight priests, of whom fifty-eight were regulars and seventy seculars, twenty theological students, five colleges, ten academies, thirty-five select and parochial schools, ten asylums, five hospitals, and a Catholic population of about one hundred and sixty thousand. These evidences justified what was written in the publications of his own times, that "he was distinguished by his zeal for the propagation of the faith."

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